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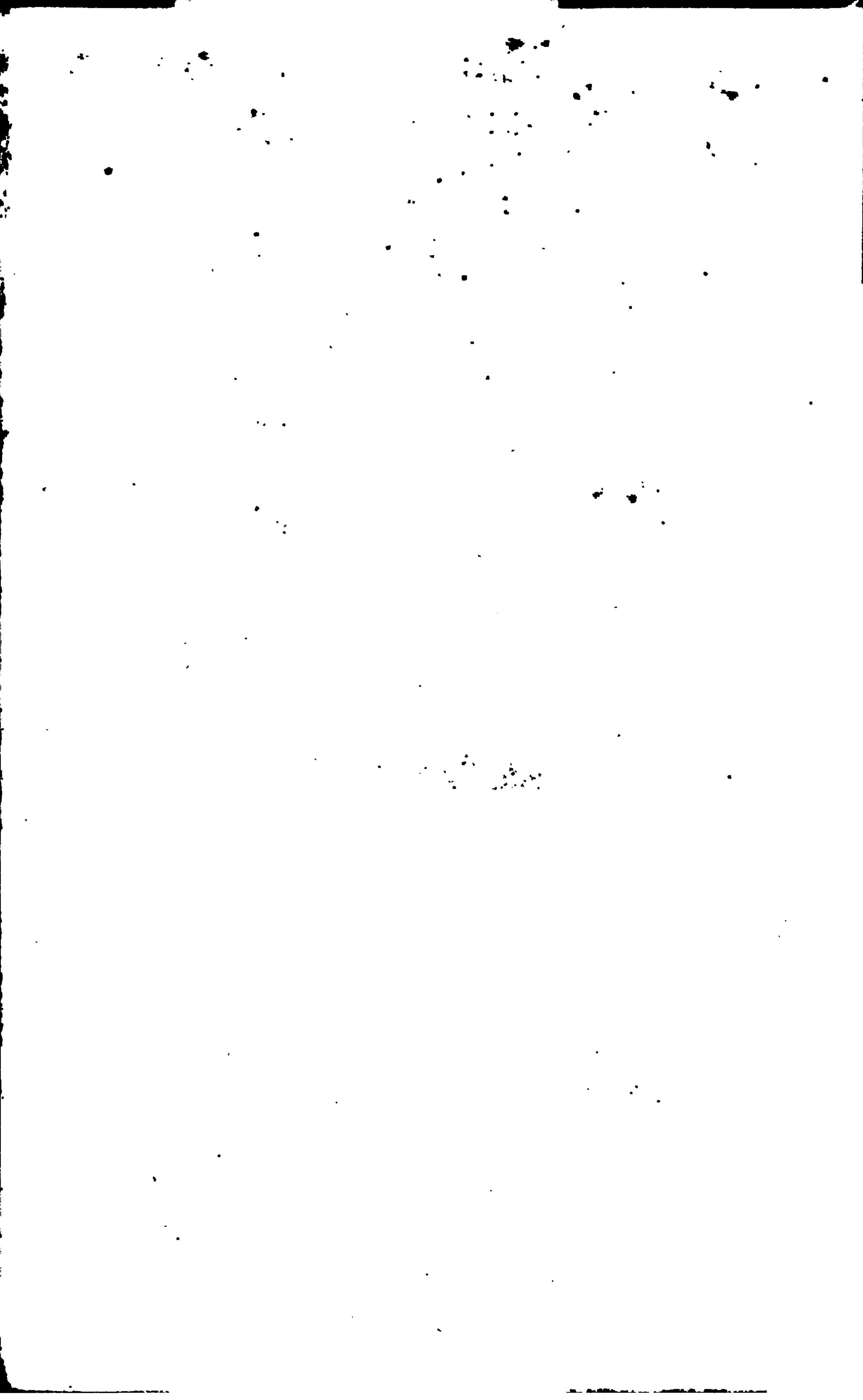
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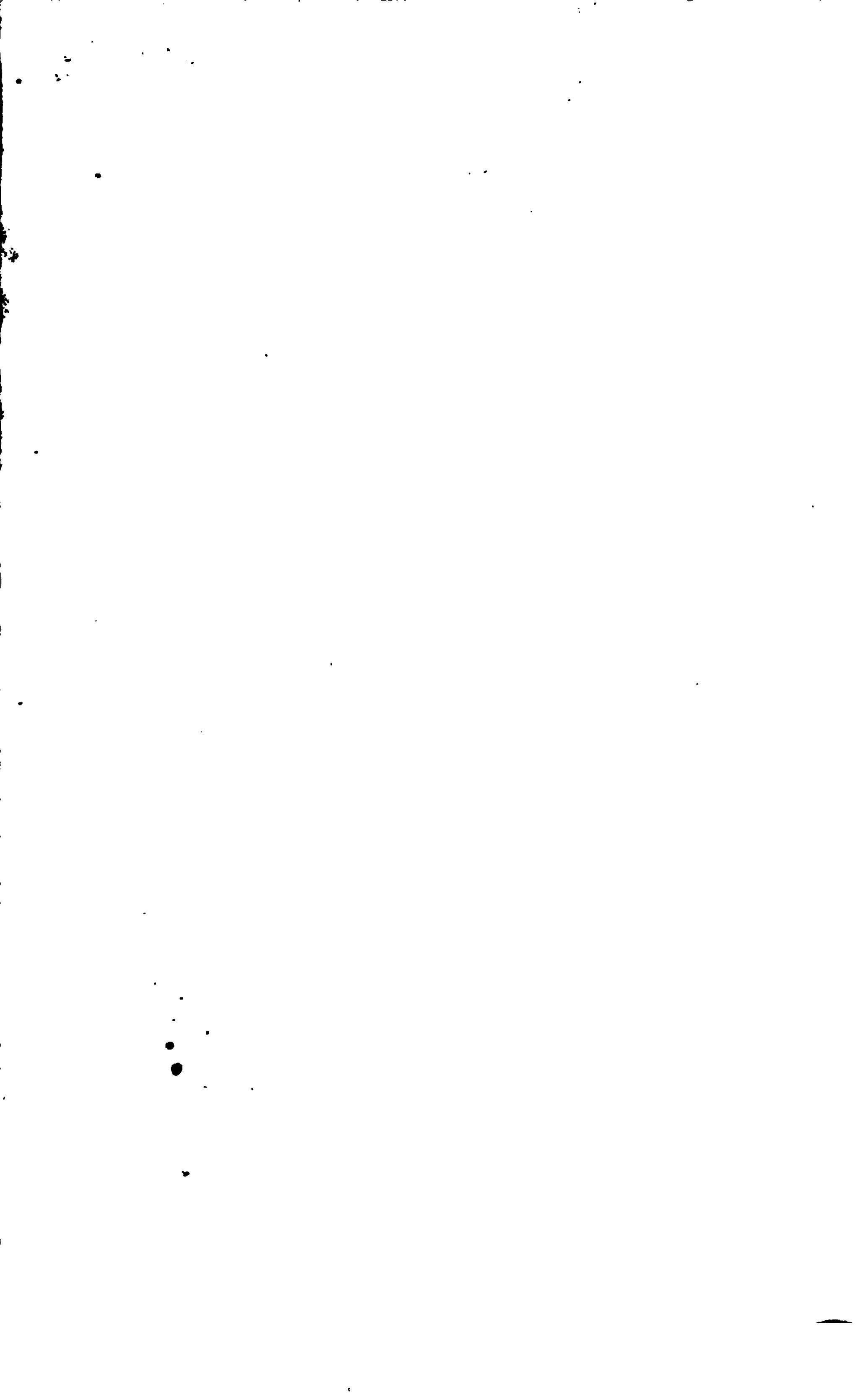
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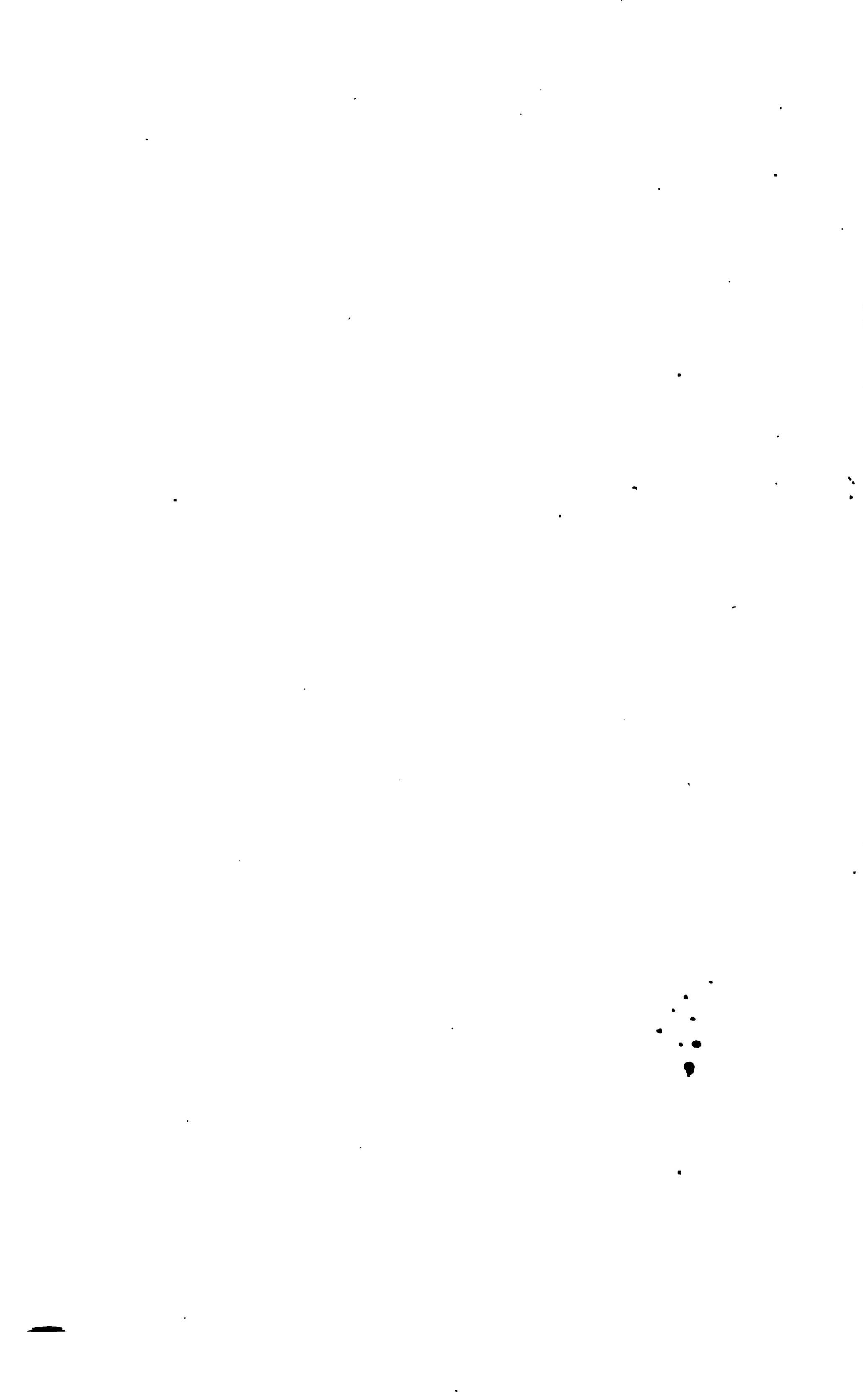
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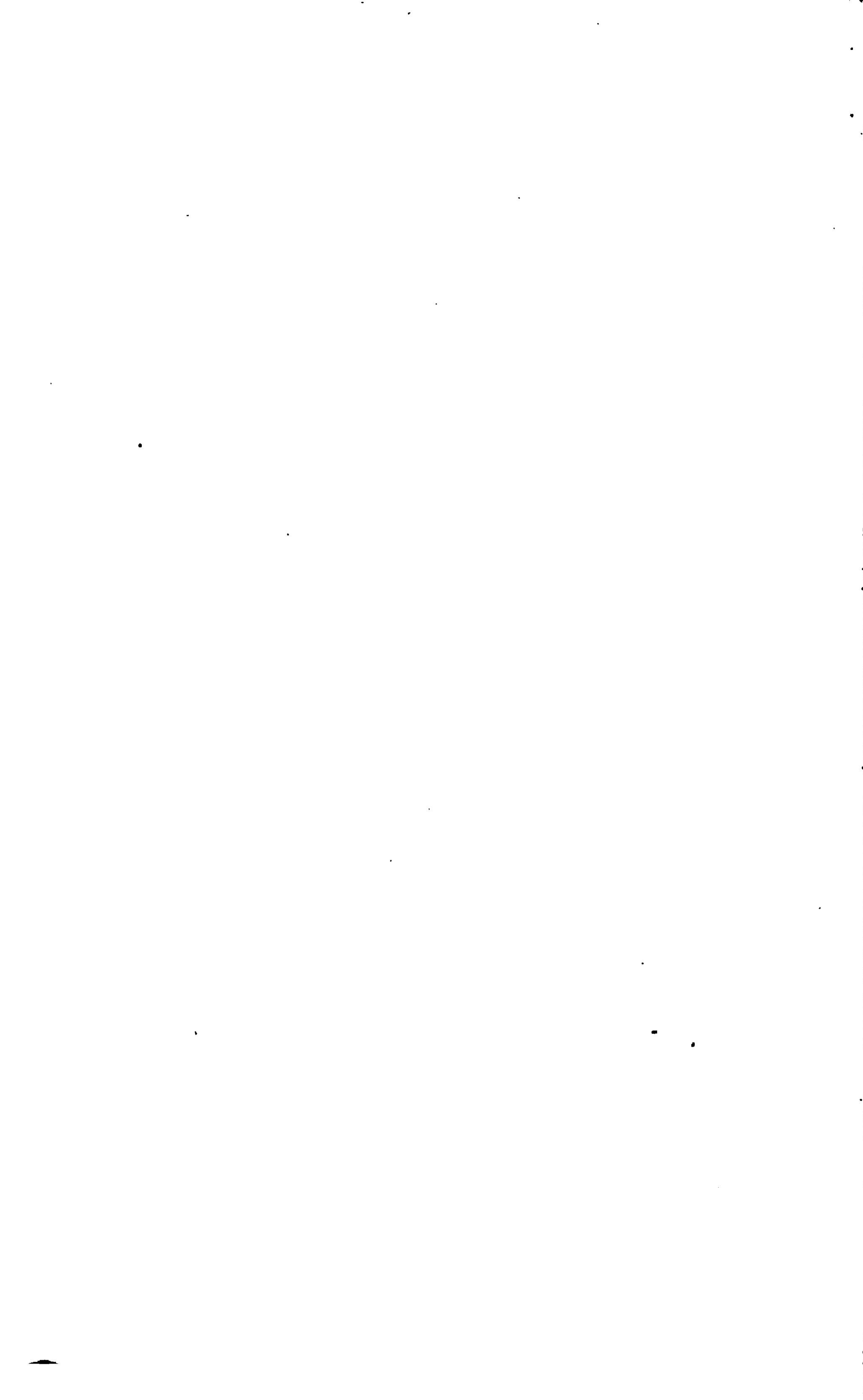








GRAMMAR
OF THE
SINDHI-LANGUAGE.



GRAMMAR
OF THE
SINDHI LANGUAGE.

COMPARED
WITH THE SANSKRIT-PRAKRIT AND THE
COGNATE INDIAN VERNACULARS,

BY
DR. ERNEST TRUMPP.

PRINTED BY ORDER OF HER MAJESTY'S GOVERNMENT FOR INDIA.



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1879.



DEDICATED

TO

SIR BARTLE FRERE, K. C. B.

AS A TOKEN

OF HIGHEST REGARD AND ESTEEM

BY HIS OBEDIENT HUMBLE SERVANT

E. TRUMPP.



P R E F A C E.

THE Grammar, which is now offered to the learned Public, has been compiled already years ago, but as there were no means of printing it, it was laid aside hopelessly. That it has finally been rescued from oblivion is owing to the enlightened patronage of Her Majesty's Government for India, which liberally granted the printing expenses.

I am afraid, that I have given rather too much than too little by endeavouring to render the Grammar as complete as possible; I trust, however, that this object may have been attained to some extent at least.

A beginner will do well, after he has acquainted himself with the Sindhi system of sounds, to commence at once with the declensions and to turn bye and bye to the formation of themes after he has got a fair insight into the fabric of the language. The *Introduction* is intended for those only, who wish to penetrate more deeply into the origin and nature of the Sindhi.

The quotations, which I have added, I hope may prove useful to introduce the beginner into the study of the Sindhi literature; most of the quotations are taken from my edition of the Shāha jō Risālō¹), but many others also from manuscripts in my possession, which I collected during my former stay in Sindh. What we need now most is a critically sifted edition of the popular Sindhi tales and songs, which are very numerous and from which a good collection might be made. The next desideratum is an enlarged Sindhi Dictionary, as the late Capt. Geo. Stack's Dictionary, which is very good as far as it goes, is not sufficient for reading older or more difficult pieces. We may fairly expect, that these deficiencies will soon be remedied by Mr. Peile, the present energetic and enlightened Director of Public Instruction in the Bombay Presidency, for which the thanks of the learned Public will be due to him.

The Sindhi is by no means an easy language, it is on the contrary beset with more intricacies and difficulties than any of its Prākrit sisters. But on the other hand it amply repays to the philologist the labours he bestows on it; for the Sindhi has preserved a great many forms, for which we look in vain in the

1) Published with the title:

Sindhi Literature. The Divān of Abd-ul-Latīf, known by the name of: Shāha jō Risālō, 739 pages. Printed by F. A. Brockhaus, Leipzig, 1866.

In the quotations Sh. stands as an abbreviation for it.

cognate idioms. For the purpose of intercomparing the modern Ārian dialects the Sindhī is therefore invaluable. For this reason we have pointed out, in the form of *annotations*, the relation of the Sindhī with the Sanskrit-Prākrit on the one hand and with the modern cognate idioms on the other hand, to give some impulse to a comparative study of the North-Indian Vernaculars, which as yet has been totally neglected.

The Sindhī Grammar of the late Capt. Stack is an accurate and meritorious work, but as all first attempts (for the Sindhī Grammar of Wathen does not deserve the name) incomplete and destitute of a Syntax. I sincerely wish, that the deficiencies of his work, from the emendation and enlargement of which he was prevented by an untimely death, may have been made up by the Grammar now offered to the Public.

The English reader will no doubt meet in this Grammar with many an expression, which he will consider as erroneous or ill-chosen. For all such and similar mistakes I must beg his pardon, which the kind reader surely will not withhold, when he is told, that the idiom, into which I endeavoured to clothe my thoughts, is not my mother-tongue.

Whilst this Grammar was passing through the press, I had gone to India for the purpose of translating the Sikh Granth. In order not to delay too long the printing of it, I could only see and correct a proof-sheet once. The unavoidable consequence was,

that owing to the letters of this Grammar being loaded with so many dots and distinguishing marks, a number of misprints has crept in, which the student is requested to correct first after the affixed list of misprints.

REUTLINGEN, 4th June, 1872.

E. TRUMPP.

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INTRODUCTION.

THE RELATIONSHIP OF THE SINDHI TO THE SANSKRIT AND PRAKRIT.

The Sindhi is a pure Sanskritical language, more free from foreign elements than any other of the North Indian vernaculars. The old Prākrit grammarians may have had their good reason, to designate the Apabhraṇsha dialect, from which the modern Sindhi is immediately derived, as the lowest of all the Prākrit dialects; but if we compare now the Sindhi with its sister-tongues, we must assign to it, in a grammatical point of view, the first place among them. It is much more closely related to the old Prākrit, than the Marāṭhi, Hindī, Panjābī and Bangālī of our days, and it has preserved an exuberance of grammatical forms, for which all its sisters may well envy it. For, while all the modern vernaculars of India¹⁾ are already in a state of complete decomposition, the old venerable mother-tongue being hardly recognisable in her degenerate daughters, the Sindhi has, on the contrary, preserved most important fragments of it and erected for itself a grammatical structure, which surpasses in beauty of execution and internal harmony by far the loose and levelling construction of its sisters.

The Sindhi has remained steady in the first stage of decomposition after the old Prākrit, wheras all the

1) In speaking of the modern vernaculars of India we exclude throughout the Dravidian idioms of the South, which belong to quite a different stock of languages.

other cognate dialects have sunk some degrees deeper; we shall see in the course of our introductory remarks, that the rules, which the Prākrit grammarian Kramadīshvara has laid down in reference to the Apabhransha, are still recognisable in the present Sindhī, which by no means can be stated of the other dialects. The Sindhī has thus become an independant language, which, though sharing a common origin with its sister-tongues, is very materially differing from them.

The Sindhī, which is spoken within the boundaries of Sindh proper, is divided into three dialects, which grammatically differ very little from each other, but offer considerable discrepancies in point of pronunciation. The dialect of lower Sindh, comprising the Indus-Delta and the sea-coast, is called **لاری** lārī, from **لارو** lāru¹⁾, by which lower Sindh is designated. The dialect, which is spoken north of Haiderābad, is called **سیراۓکی** sirāiki, from **سیرو** sirō, by which Upper Sindh is designated; the dialect in vogue in the Thar, or desert of Sindh, is called **ثرےلی** tharēli, from **ثر** tharu, the desert.

The dialect of Lār, though employed in most Sindhi compositions, is not the purest; the vowels are frequently contracted and the consonants too much softened down by assimilation. The northern or Sirāiki dialect has remained far more original and has preserved the purity of pronunciation with more tenaciousness, than the southern one. With reference to this superiority of the northern dialect to the southern the Sindhīs like to quote the proverb:

لاری جو پارھیو سیرے جو ڈھگو
lāra jō parhyō sirē jō ḏhaḡō.

The learned man of Lār is an ox in Upper Sindh.

1) **لارو** is not a proper noun, but an appellation, signifying: „sloping ground;“ the same is the case with **سیرو** sirō, which signifies the upper country.

The dialect of the Thar is vigorous but uncouth and already intermingled with the Mārvārī; it is spoken by the Shikāris, Dhedhs (ઢેડ્સ carrier) and other outcast tribes. As far as I know, there are no literary compositions extant in this dialect.

The object of these introductory remarks is to show the relative position, which the Sindhī holds to the Sanskrit and Prākrit; and in order to elucidate this subject, we shall lay down the rules and principles, by which the present Sindhī vowel and consonantal system has been derived from the Sanskrit by the medium of the Prākrit. Thus, we hope, a solid basis also will be gained for intercomparing the Sindhī with its other sister-tongues. By this process alone, which will enable us, to assign to the Ārian stock, what has been taken from it, though much altered now in shape and outward appearance by dint of contraction and assimilation, we shall on the other hand be able to trace out a certain residuum of vocables, which we must allot to an old aboriginal language, of which neither name nor extent is now known to us, but which, in all probability, was of the Tātār stock of languages and spread throughout the length and breadth of India before the irruption of the Ārian race, as all the other vernaculars contain a similar non-Ārian residuum of words, which have been already designated as “provincial” by the old Prākrit grammarians.

The following investigation is destined for such as may be competent, by their previous studies, to penetrate more deeply into the real nature of the modern idioms of India, and for them, I trust, these outlines may prove useful and at the same time incentive, to follow up more deeply the intricate path, which I have pointed out.

I. THE SINDHI VOWEL SYSTEM.¹⁾

§. 1.

We consider first the single vowels, their change, substitution, contraction or elision in Sindhi.

1) चू (r) and its permutations.

The Sindhi, like the old Prākrit, has cut off चू from its system of sounds; for it is either treated as a vowel, in which case it is changed to i, a etc., or as a consonant, in which latter case it coincides with र (r).

At the beginning of a word चू, if standing by itself, is changed to रि (ri), just as in Prākrit, e. g. Sindhi रिछु ričhu, bear, Prāk. रिछ्, Sansk. चूक्ष्.

But if चू be joined to a consonant, the following rules hold good:

a) r is usually dissolved into i, as: डिसणु disanu, to see, Sansk. हृश् (but Prāk. दक्ख), Hindī देखना; विच्छु vičhū, scorpion, Prāk. विचुच्चो (or विज्ञुच्चो), Sansk. कृच्छिक; किच्चो kiō, done, Prāk. किट, Sansk. कृत; गिरहणु ginhānu; to take, Sansk. गृह्ण, Prāk. गेरह.

b) r is dissolved into u, if the consonant, to which it is joined, happens to be a labial, as: बुढो budhō, old, Prākrit on the other hand वड्ढ, Sansk. वृद्ध; मुञ्चो muō, dead, Prāk. मुट्ठो or already मुञ्चो (by elision of ठ), Sansk. मृत. In such instances, as सुणणु sunanu, to

1) In order to facilitate the intercomparison of the Sindhi with the Sanskrit and Prākrit we have used in these introductory remarks a modified Sanskrit alphabet, the particulars of which see further on under the Sindhi alphabets. The romanized transcription, which we have added-every-where, is in accordance with the Standard Alphabet by Prof. Dr. Lepsius, 2^d edition.

hear, Prāk. सुरु, the original root-vowel (Sansk. रु) has been preserved.

c) In most instances though r is dissolved into ar, irrespective of the consonant to which it may be joined, as:

मरणु maranu, to die, Prāk. मर्, Sansk. मृ.

भरणु bharanu, to fill, Prāk. भर्, Sansk. भृ.

धरणु dharanu, to place, Prāk. धर्, Sansk. धृ.

सरणु saranu, to move, Prāk. सर्, Sansk. सृ.

In such like instances the Sindhi, as well as all the other cognate dialects, is quite in accordance with Prākrit usage, the Sanskrit verbal noun being taken as the base of the infinitive in the modern idioms. In other instances though the Sindhi is not so liberal in dissolving रु, as the Prākrit; it has managed, on the contrary, in many cases to preserve रु by changing it to ir or transposing the same, as: मिर्दंगु mirdangu (or: मिर्धंगु mirdhangu) a tabor, Prāk. मुइङ्गो, Sansk. मृदङ्गः; विर्खु virku, taurus (planet), Sansk. वृष; हिर्धो hirdhō¹), heart, Prāk. हिञ्चन्न, Sansk. हृदयम्, but the more Prākritical form हिंचो hīō, is also in use in Sindhi.

In a few cases रु has been preserved by being changed to simple r (subscripted), in conjunction with a dental t, d, or a cerebral t̄, d̄; as: जाट्रो jātrō, son-in-law, Prāk. जामात्र्चो, Sansk. जामातृकः; in this form म has been elided, which is rather of rare occurrence, and the dental has passed into a cerebral, the affix क being dropped altogether; similarly माट्रे mātrē, and its derivatives, as: माट्रेजो mātrējō, माट्रेतो mātrētō etc., corresponding to the Prākrit form माउच्चो, Sansk. मातृक.

1) The aspiration of ध is caused by the following r, which very frequently aspirates a preceding consonant, as we shall have often occasion to notice.

2) The Diphthongs ऐ ai and औ au.

Properly speaking there are no diphthongs in Sindhi, as little as in Prakrit; ai is generally pronounced loosely as a-i, and au as a-u. The Sindhi, however, is somewhat tighter in its pronunciation and not quite so effeminate as the Prakrit, so that it will depend more or less on the option of the speaker, if he will contract ai or au into a real diphthong, or pronounce them separately as two distinct vowels. From the manner of writing, no safe conclusion can be drawn, as a fixed system of orthography is still a desideratum. It may however be laid down as a general rule, that the Sindhi ignores diphthongs and pronounces them as two distinct vowels.

a) The diphthong ai.

a) In such words, as are borrowed from the Arabic or Persian, the original diphthong is generally retained, and written and pronounced accordingly, as: سائِرُ sairu, journey; Arab. سَيْرٌ; پیدا paidā, created, Pers. پیدایش; likewise in such nouns, as have been taken from the Hindūstānī, as: پیسے paisō, a pice. On the rest it is quite optional, to write and pronounce for instance سین saina or ساین sa-inā, hint; the Hindūs prefer the loose Prakrit pronunciation (a-i, a-u), the Muhammedans more the Arabic or Persian method (ai, au).

β) But generally the diphthong ai is contracted into ē in Sindhi, which is always long, and never anceps, as in Prakrit; e. g. وَرَ vēru, enmity, prak. وَرْ (Lassen quotes also a form وَرَ), Sansk. वैरं; وَجْنَ vēju, physician, Prak. وَجْنَ, Sansk. वैद्य; سِندْहोलूनु sēndhōlūnu, rocksalt (literally, Sindh-salt), from the Sansk. सैन्धव, Sindhi, and لَوْلَانْ salt (Prak. لَوْلَانْ).

In a similar manner also ای ay, which in Sindhi is treated in the same way as ai, is frequently

contracted into ē, as: नेणु nēnu, eye, Prāk. रण्णणं, Sansk. नयनं; सेजा sējā, bed, Prāk. सेज्जा, Sansk. शव्या.

γ) The original diphthong ai may also be contracted to ī, as: धीर्जु dhīrju, firmness, Sansk. धैर्य, Prāk. धीर. This Sindhi form is so far a proof for the correctness of the Prākrit rule, as धीर्जु can only be derived from धैर्य, and not from धीर itself; similarly Hindī धीर्जे.

b) The diphthong au.

The same, that has been remarked on the diphthong ai, may also be stated of the diphthong au; it may be optionally pronounced as a diphthong, but is more commonly separated into its component vowels.

a) This diphthong is generally preserved in words borrowed from the Arabic or Persian, as: दौरु dauru, a period, arab. ئاره; औरत aurata, woman, Arab. عورت; also in pure Sindhi words it is used and written, as: औखो aukhō, difficult; भौंरु bhaūru, a large black bee, Sansk. भमर; लौंगु laūgu, a clove, Sansk. लवङ्ग. In such pure Sindhi words though the diphthong may also, after the analogy of the Prākrit, be separated into a-u, as: वउरानु va-uṛanu, to seek, or: वौरानु vauranu; भउणानु bha-uṇanu, to wander about, or: भौणानु bhaunanu.

At the end of a word no diphthong is admissible, and it must always be pronounced अउ a-u, for the sake of inflection, as: सउ sa-u, hundred (Prāk. सञ्च) जउ ja-u, barley, Pers. جو, Sansk. यव; चउ ca-u, say, imperative of चवणु, to say.

β) But very frequently this diphthong is contracted to ō, as: गोरो gōrō, fair, Sansk. गौर; जोभनु jōbhānu, time of youth, Prāk. जोब्रणं, Sansk. यौवनम्; मोहु mōru, a crest, Prāk. मउडं (Sansk. मुकुट); भोणो bhōṇō, or भउणो bha-unō, a vagabond. The same rule also is

occasionally applied to Arabic or Persian words, as: कोम kōma, a clan, or: कौम kauma, Arab. قوم.

γ) The diphthong au may also be contracted to ū, as: सूरिहाई sūrihāī, heroism, Prāk. सोरिअं Sansk. शैर्य; लुण् lūṇu, salt, Prāk. लोण, Sansk. लवणं (अव being treated like au).

§. 2.

3) The vowels a, ā; i, ī; u, ū; ē; ō.

Having considered the diphthongs ai and au in their relative position to the Sanskrit and Prākrit, we submit now the common Sindhi vowels to a nearer examination.

a) The vowels a, ā.

The short vowel अ a, is more tenaciously kept fast in Sindhi, than in the Prākrit, and the Sindhi very frequently recurs directly again to the original Sanskrit, as: पको pakō, cooked, Sansk. पक्ष, but Prāk. पिक्ष; अंगारु angāru, coal, Sansk. अङ्गार, but Prāk. इङ्गालो; सुपनो supanō, dream, Sansk. स्वप्न, but Prāk. सिबिण; वलि vale, a creeper, Sansk. वल्ली, but Prāk. वेलि. But there is no lack of examples on the other hand, in which original a has been likewise shortened to i, as: खिमा khimā, patience, Prāk. खिमा, Sansk. ध्रुमा; मिन्न miña, marrow, Sansk. मज्जा.

In this way a has been shortened to i in all those forms, which are already alleged by the Prākrit grammarian Kramadīshvara in the Apabhransha dialect (compare: Lassen, Instit. Linguae Prāk. p. 454) as: जिंच-तिंच jīa-tīa (Apabhransha: जिध-तिध, instead of जध-तध); जिति-तिति jite-tite, where-there (Apabhransha: जेत्थु-तेत्थु¹), from यच-तच); किति kite, where? (Apa-

1) e is in Prākrit before a double consonant = ě = ī.

bhransha: केत्यु, from an original form कच्, instead of कच्, thence the common Sansk. form कुच्). The Sindhi adverb इञ्चि īa or ईञ्चि īa, thus, corresponds to the Prāk. इञ्चि, and is regularly derived from the Sansk. adverb इत्यम् (not from इति, which Lassen has already doubted) with the elision of h (īa = iha).

Short a is occasionally, but rarely, changed to u, as: राजू rā-uru, tax, Sansk. राजकर् (but not in the examples quoted by Lassen §. 173, 3).

Long ā is in Sindhi frequently preserved in such forms, where in Prākrit it has been already shortened (owing to the contraction or assimilation of the following compound consonant): as: बैरागी bairāgī, a religious ascetic, Prāk. बेरग्न, Sansk. बैराग्य; मारिख mārikha, way, Prāk. मग्ग, Sansk. मार्ग; जाट्रा jātrā, pilgrimage, Prāk. जत्ता, Sansk. यात्रा; वाघु vāghu, tiger, Prāk. वग्धु, Sansk. व्याघ्र. Long ā has been shortened in कोडरि kō-dare, spade, Sansk. कुटाल.

Long ā is weakened to ī in the following adverbs, after the analogy of the Prākrit, as: जडिहिं-तडिहिं ja-dehē-tadehē, when-then; कडिहिं kadehē, when? which are derived from the Sansk. adverbs: यदा-तदा, कदा.

Long ā as a feminine termination of Prākrit nouns is in Sindhi occasionally permuted for ī or even ī (e), as: वाई vā-ī, speeck, Prāk. वाआ, Sansk. वाच्; धुरि dhure, origin, Prāk. धुरा, Sansk. धूर्. The only example of final आ of a masc. theme being changed to i is राई rā-e, prince, Prāk. राआ, Sansk. राजा nom.

In a certain number of words, ending in the Sansk. crude state in त् (but nom. sing. ता), final ā has been changed in Sindhi (as now and then already in Prākrit) to u, as: पितृ, father, Prāk. पिञ्चा (by elision of त्), Sansk. nom. पिता; भाऊ bhāu, brother, Prāk. भाआ, Sansk. भाता; and by the same levelling process: माऊ

māu, mother, Prāk. माओ, Sansk. माता; राउ rāu, prince (besides राइ); पंधु pandhu, journey, Sansk. पन्धा m.

As regards the vowel changes in the midst of a word, the Sindhī adheres on the average to Prākrit usage, as: पथरु patharu, bed, Prāk. पत्थर, Sansk. प्रस्तार, Hindī बिस्तर्), different from the else identical word पथरु stone, Prāk. पत्थर, Sansk. प्रस्तर (Hindī पत्थर्); मया mayā, compassion, Sansk. माया (Hindī likewise मया); देवली dēvalī, temple (in Sindhī with the fem. termination ī), Prāk. देउल्ल, Sansk. देवालय (Hindī likewise देवल).

b) The vowels i, ī.

Short i is in Sindhī pronounced like short ē, when preceded or followed by ह h, and regularly so, when ending a word, as: इहङ्गे īharō, such a one, मिहिति mēhētē, a mosque; ग़ालि gāle, word. Short i corresponds therefore often to the Prākrit ए ē, which is considered short, when followed by a compound consonant, whereas ए ē is in Sindhī always long; e. g. Prāk. गेरह, Sindhī गिरह (गिरहणु), to take; निंद्रा nindra, sleep, Prāk. णेह or णिह, Sansk. निद्रा; चिन्हु činhu, sign, Prāk. चेन्ध or चिन्ध, Sansk. चिह्नं.

It is a curious phenomenon in Sindhī, that occasionally a short i is interpolated in a syllable, which the effeminate pronunciation finds too harsh for the ear. This is particularly the case, when a syllable closes with a double n or n followed by another consonant (especially a liquida). The consequence of this effeminate pronunciation is, that the n thus separated by the interpolation of i, becomes nasalized, as: संइन sāina, sign, hint, instead of सन्न, from सञ्जा; संइसारु sāisāru, world, instead of संसारु; मंइजल māijala, a day's journey, instead of मंजल (مَنْجَل), and is frequently no longer heard at all, especially

in the mouth of the Muhammedans, who write: **جیز**
ma-izala, **سیسا** sa-isāru etc.

Lengthened is ī in **کی** kī, what, Prākrit already **की**, from the Sanskrit **किम्**; further in **شیہ** šīhu, lion, Prāk. **سیہ**, Sansk. **सिंह**; but not in **جیب** jibha, tongue, Prāk. **جیہا**, Sansk. **जिहा**.

Long ī is kept fast by the Sindhī in many instances, where in Prākrit it has been shortened to ī, in consequence of the assimilation of consonants, as: **تیرث** tīrthu, a holy bathing-place, Prāk. **तिर्थ**, Sansk. **तीर्थ**.

Long ī is rarely shortened to ī, and this only, when ending a noun, as: **ناری** nāre, a woman, Prāk. et Sansk. **नारी**.

Long ī passes into ē in those instances, which have been already marked out by the old Prākrit grammarians, as Prākrit **کےرس**, **एرس** etc., Sansk. **कीहश**, **ईहश** etc. The corresponding Sindhī forms are: **کےھرو**, kēharō, what? (by transposition of **ھ**, instead of **کےھو**); **کے魯** kēru, who, (by elision of **ھ**, instead of **کےھو** kērhū; in the Apabhransha dialect r on the other hand has been dropped, as: **کےھی**). The Prākrit form **एرس** (Apabhransha **एھی**) has not been taken up by the Sindhī, but other forms have been created from the pronominal bases **کی**, **جو**, **تی**, **یھو**, **وھو**, by adding to them the diminutive affix **ڈو** rō, as: **کیھڈو** kēharō, of what kind; **جیھڈو-تیھڈو** jēharō — tēharō, of which kind — of such a kind; **یھڈو** ēharō, of this kind, **وھڈو** uharō, of that kind.

c) The vowels u, ū.

On the whole the Sindhī has taken up those changes, which these vowels have been made subject to in Prākrit;

but in some special cases it has remained more original, than the Prākrit, as: पुरुषु purusu, man, Prāk. पुरिसो, Sansk. पुरुषः; मुखिरी mukhīrī, a bud, Prāk. मञ्जलं, Sansk. मुकुलं.

U is changed to a in: ग़रो ġarō, heavy, Prāk. गरूच्च, Sansk. गुरुः; डब्लु dābalu, weak (Prāk. still दुब्ल), Sansk. दुर्बलः; or it may be dropped altogether, as: परि pare, on, upon, Prāk. उबरि, Sansk. उपरि.

U is changed to ō only in the following instances, as: मोती mōtī, pearl, Prāk. मोत्त (mötta) Sansk. मुक्तः; पोथी pōthī, book, Prāk. पोत्थुश्ची, Sansk. पुस्तकः; को-इरि kōdare, a spade, Sansk. कुदाल.

Long ū is preserved more tenaciously in Sindhī, than in Prākrit, e. g. नूरो nūro, a hollow ring on the ankle, Prāk. खेऊरं Sansk. नूपुर. — In such cases, where original u has been depressed to ō in Prākrit, the original vowel generally reappears in Sindhī, as: उखिरि ukhīrī, a mortar, Prāk. शोक्खलं, Sansk. उलखल; पुठि puṭhe, power, Prāk. पोटिठ, Sansk. पुष्टि, which is, though identical in form, not to be confounded with पुठि puṭhe, the back, Sansk. पृष्ठ, Hindī पीर.

d) The vowels ē and ō.

In Sindhī, as well as in Prākrit, ē and ō are no longer looked upon as Guna-vowels, but as simple sounds. In Sindhī ē and ō are always long, never anceps, as in Prākrit; for the short Prākritical ē short i is substituted in Sindhī, as: हिकु hiku, one, Prāk. एकः; and for the short Prākritical ō short u, as stated already.

Both vowels keep their place very steadfastly and frequently reappear in such cases, where they have been

already shortened in Prākrit, owing to the assimilation of consonants, as: प्रेमु prēmu, love, Prāk. पेम्मा (pēmma); जोभनु jōbhanu, time of youth, Prāk. जोव्वानम् (jōvva-nam); जोगु jōgu, fit, Prāk. जोगा, Sansk. योग्य.

Quite exceptional is the shortening of ō to u in लुहरु luharu, blacksmith, instead of: लोहकारु (Sansk. लोहकार), where ā has been likewise shortened to ā; and the change of ē to ī in पीजु pīju, draught, Sansk. पेय; क्षी khī, welfare, Sansk. क्षेमः; नीहु nīhu, love, Prāk. नेहो, Sansk. नेह; मीहु mīhu, rain, Prāk. मेहो, Sansk. मेघ.

When ending a noun ē and ō are frequently shortened to ē and ū respectively, especially in poëtry; but these changes being peculiar to Sindhī, we shall consider them hereafter separately. The peculiarity of the Apabhransha dialect, as noted by the grammarian Kramadīshvara, is fully borne out by the modern Sindhī; it uses likewise in the locative singular ē (i) instead of ē, as परदेहि paradēhe, in a foreign country, घरि gharē, in a house etc. In the same way, as the Apabhransha, the Sindhī also changes to a great extent the Prākrit termination ō to u, as: कमु kamu, business, Prāk. कम्मो etc. The same may also be said of the ablative sing. termination आदो (= ā—ō with elision of द) which is commonly shortened to ādu in the Apabhransha dialect, and in Sindhī further to ā-u: as घराउ gharā-u, from a house. This old Sindhī ablative termination is now-a-days generally contracted to आउ āū (ā being likewise shortened to ā, and to avoid the hiatus, both vowels being nasalized) but ā-u is still very frequently used in poëtry.

§. 3.

The elision, contraction and insertion of vowels.

These three points, so important in the old Prākrit, we may, as far as the Sindhī is concerned, sum up under the following brief remarks:

a) An elision of vowels takes far more rarely place in Sindhī, than in the Prākrit, because the consonants do not so easily give way; there is however no lack of instances, in which the Sindhī accedes to Prākrit usage, as: दुश्चारो duārō, temple (different from दुश्चार् door, Sansk. द्वार), Sansk. देवालय, where ē has been elided; सिश्चारो siārō, the cold season, Prāk. सीश्चारो, Sansk. शीतकाल; कुंभरु kumbharu, potter, Sansk. कुंभकार; पखाल pakhāla, a pair of leather-bags, Sansk. पयःखल; रिणु rinu, the desert (the Rin), Sansk. इरिणं; धिञ्चा dhia, daughter (prākrit already धीञ्चा, see Lassen p. 172, note); बि bi, also, Prāk. बि, Sansk. अपि.

b) As regards the contraction of vowels, the Sindhī coincides more fully with the Prākrit, though in some instances I have noticed a deviation from Prākrit analogy, as: चोथों cōthō, the fourth, Prāk. चउत्थ, Sansk. चतुर्थ; मोरु moru, peacock, Prāk. मोर, Sansk. मयुर; लूणु lūnu, salt, Prāk. लौण, Sansk. लवण; सोनु sōnu, gold, Sansk. सुवर्ण.

c) With reference to the insertion of vowels the Sindhī agrees on the whole with the Prākrit.

a) An original compound consonant is separated by the insertion of a vowel, to render its pronunciation more easy for a Sindhī organ. The insertion of a respective vowel depends on the sequence of vowels or the varga of the consonant, which is to be separated from the preceding one, though this rule is by no means strictly adhered to.

a is inserted in cases like the following: सराह sa-rāha, praise, Prāk. सलाहा, Sansk. श्वाघा; सलोकु sa-lōku, a šlōka, Prāk. सिलोक्ष, Sansk. श्वोक.

i is inserted, as: इस्त्री istrī, woman, Prāk. इत्थी, Sansk. स्त्री; वरिहु varēhu, year, Prāk. वरिसो, Sansk. वर्ष; मिलणु milaṇu, to be obtained, Prāk. मिलाण, Sansk. root सू.

u is inserted, as: सुपनो supanō, dream, Prāk. सि-विण, Sansk. स्वप्न; सुमरणु sumaranu, to remember, Prāk. सुमर्, Sansk. स्मर् (root स्मृ).

β) On the other hand the Sindhi very frequently has gone a step farther and dispensed with the insertion of a vowel by pushing the root-vowel between the compound consonant and dropping the final consonant, as: सेणु sēnu, friend, Prāk. सणेह, Sansk. स्नेह; or more commonly it drops simply one of the compound consonants, as: नुहु nuhu, daughter-in-law, Prāk. सोणह, Sansk. सुषा; सघणु saghaṇu, to be able, Prāk. सङ्कणोमि, Sansk. सङ्कोमि.

§. 4.

Sandhi, Hiatus and Euphony.

The Sindhi, as well as the Prākrit, dispenses totally with the rules of Sandhi, and vowels may therefore meet, without being subject to the laws of euphony. To separate however in some measure concurring vowels, the Sindhi very liberally employs the use of Anusvāra, whereby a certain nasalizing pronunciation has been imparted to the language, which is in some measure disagreeable to our ear; e. g. आंजं ā̄ñ, I; सुखांजं su-khāñ, nom. plur. of सुखा, vows; स्वांइणु khāinu, to burn; गांजं gāñ, cow etc. The Anusvāra is further inserted, to facilitate the lengthened pronunciation of a

vowel, as: मीहु mīhu, rain, Sansk. मेध; this is particularly the case, when a noun ends in a long vowel, as प्री prī, friend, भूं bhū, earth etc.

On the other hand there are also examples to be met with, where original Anusvāra has been dropped in Sindhī, as: मासु māsu, or माहु māhu, meat, Sansk. मांस.

II. THE SINDHI CONSONANTAL SYSTEM.

§. 5.

In comparing the Sindhī letters (see below the Sindhī alphabets) with the Prākrit alphabet, we see at the first glance, that the Sindhī has retained the letters श š, झ ḡ, ञ ñ and न n, as single letters, which have disappeared already from the Prākrit alphabet, except when preceding a consonant of their respective vargas.

श š, is in Sindhī by no means a palatal sibilant, as in Sanskrit, but a simple dental sound, equally unknown in Sanskrit and Prākrit, which has become naturalized in all the modern idioms (with the exception of the Gujarātī), and which corresponds to our common dental sh. It is derived from various sources:

a) from the Sanskrit palatal sibilant श, as: शब्दु šabdu, word, Sansk. शर्वः śarvah; शरीरु šarīru, body (besides सरीरु sarīru), Sansk. शरीर; शुक्रु šukru, friday, Sansk. शुक्र.

b) from the Sanskrit dental sibilant स s, as: शीहु šīhu, lion, Sansk. सिंह; शाहू šāhū, rich (by the Musal-māns generally pronounced साऊ sā-ū) Sansk. साधु; the s of Persian words is also now and then changed to š, as: शीख šikha, a spit, Pers. سیخ.

c) from the Sanskrit cerebral sibilant ष š, as: कश्णु kaśnu, to pull, Sansk. कृष् (Hindi कस्ता); किष्णु kiśnu,

Krishṇa, Sansk. कृष्ण; विशु viśu, world (besides विसु)
Sansk. विषय.

The letter ش of Arabic and Persian words is always rendered by શ, as: શહરુ શાહરુ, town, Pers. شہر; શાહુ શાહુ, king, Pers. شاھ.

This is a very remarkable deviation from the principles of the Prākrit, where the letter श has been changed to स, and further to ह.

In Sindhi the use of the letter **શ** is confined to a limited number of indigenous vocables (those, which have been borrowed from foreign sources, not being taken into account), but that it is still to be considered more or less exceptional, may be concluded from the circumstance, that the Prākrit rules concerning its permutations (**શ = સ = હ**) are still in full force in Sindhi, as: સુણણુ su-nanu, to hear, Prāk. સુણામિ, Sansk. શ્રૂણોમિ; ફાસી phāsī, or ફાહી phāhī, a noose, Sansk. પાશ; દેસુ dēsu, country, Sansk. દેશ; ઇહ દાહા, ten, Prāk. દહ, Sansk. દશ.

The same law holds good with reference to the cerebral ष ḫ, which like श, passes into स or ह, as: नुहु nuhu, daughter-in-law, Sansk. द्विषा; विसु visu, world, Sansk. विषय; वेसु vēsu, disguise, Sansk. वेष.

ش and پ are in Sindhi also frequently changed to چ
چ, as: **کیچڑی** kičharī, rise and pulse boiled together (Hindi
खिचड़ी), Sansk. **कृशरा**; **ਚੰਚਰੁ** čhančharu, Saturday,
Sansk. **शनिवार**; **ਛਾ** čha, or **ਛਹ** čhaha, six, Prāk. **ਛਾ**,
Sansk. **षट्**. This permutation seems in Sindhi to be so
deeply rooted, that even the ش of Arabic and Persian
words is occasionally changed to چ, as: **ਛਾਲ** čhāla
(besides **ਸ਼ਾਲ**), would to God, Arab. شَاءَ اللّٰہُ; **ਛਾਬਸਿ**
čhabase, bravo! Pers. شَابَاش; **ਪਾਚਾਹੁ** pāčhāhu, king,
Pers. پادشاہ.

The cerebral **ষ** is occasionally written in Sindhi, but only by Brāhmans, and even with them its use depends on their relative knowledge of Sanskrit. We may therefore as well leave out this letter from the consonantal system of the Sindhi, as its actual pronunciation is completely ignored. In Capt. Stack's Sindhi Dictionary some words are given with the cerebral **ষ**, such as: **বিষই** viṣai, voluptuary, **দুষ্টু** duṣṭu, bad, **কাষ্টু** kaṣṭu, wretchedness etc., but the letter itself as well as those words are only known to the Brāhmans.

The guttural **ঙ ন**, as well as the palatal **ঞ নি**, keep their place in Sindhi as single letters, e. g. **অঙ্গ** anu, body (Hindi **अङ्ग** or **आङ्ग**), Sansk. **अङ्गः**; **মঙ্গনু** mañanu, to ask (Hindi **मांगना**), Sansk. **मार्गण** (r. **মৃগণ**); **মজগনু** mañanu, to heed (Hindi **মাজা**), Sansk. **মানন**. In the kindred dialects both these nasals are only used in conjunction with a letter of their varga, and never as single consonants (the Panjabī alone being excepted).

The cerebral **ণ ন** has not supplanted the dental **ঞ** in Sindhi, as in Prākrit, but both are sharply kept asunder; **ণ ন** is also used as a single consonant, in the same way as **ঙ ন** and **ঞ নি**, and is of very frequent occurrence, in which respect the Panjabī alone agrees with the Sindhi, the other dialects using **ণ ন** only before letters of the cerebral class, with the exception of the Hindūstānī, which is destitute of a cerebral nasal.

§. 6.

1) Single consonants at the beginning of a word.

At the beginning of a word the following consonants occur in Sindhi:

- 1) Gutturals: **କ** k, **ଖ** kh; **ଗ** g, **ଘ** gh; — **ହ** h; — — **ଗ୍ର** g.
- 2) Palatals: **ଚ** č, **ଛ** čh; **ଜ** j, **ଝ** jh; — **ଯ** y; — **ଶ** š, **ଝି** j.
- 3) Cerebrals: **ଡ** t, **ଠ** th; **ଢ** d, **ଧ** dh; — **ଙ୍ଗ** r; — — **ଙ୍ଗି** d.
- 4) Dentals: **ତ** t, **ଥ** th; **ଦ** d, **ଧ** dh; **ନ** n; **ର** r; **ଲ** l; **ସ** s; —
- 5) Labials: **ପ** p, **ଫ** ph; **ବ** b, **ଭ** bh; **ମ** m; **ଵ** v; — — **ବି** b.

This scheme deviates from that of the Prākrit in some essential points, which we have partly already noticed.

Peculiar to the Sindhī is the cerebral **ঢ় r**, beginning a word, which is not found in any of the other dialects. It is, however, also in Sindhī confined to the two interjections **ঢ়ে rē** and **ঢ়ী rī**; the former is used in calling out to a man, the latter in calling out to a woman. There can be no doubt, that we have in both forms the Sansk. interjectional adverb **আরে** (which form is also used in Sindhī) which has been vindicated by Dr. Caldwell (Comparative Grammar of the Drāvidian languages, p. 440) to the Drāvidian idioms of the south, and the original signification of which is: o slave! The correctness of Dr. Caldwell's statement is borne out by the Sindhī, in which besides **ঢ়ে** and **ঢ়ী**, also **আঢ়ে** and **আঢ়ী** is used, corresponding to the Drāvidian **adā**.

All those consonants, as arrayed above, hold their place at the beginning of a word, when standing single; but when a noun happens to be compounded, then the first consonant of the second noun is no longer considered initial, and may therefore be elided, as: **সিআরো** siārō, the cold season, Prākrit already **মীআরো**, Sansk. **শীত—কাল**.

1) **ক k** is not subject to aspiration, as in some examples of the Prākrit, e. g. **খুজ্জ**, Sansk. **কুচ্ছ**, Sindhī **কুবো** kubō, hump-backed; neither is **k** changed to **চ** at the beginning of a word, but frequently at the end (being an affix) and in the case of the genitive affix **জী** even to the media **জ j**.

The **k** of Arabic-Persian words on the other hand is now and then aspirated or even changed to **خ x**, as: **কহ্তাব** khutābu, school, or **খতাব** xutābu, from the Arabic **سُكْهَانْ** sukhānu, a rudder, Arab. **سُكَّانْ**.

2) ग g is aspirated in the single instance of घरु gharu, a house, Prāk. घर (instead of गर्ह), Sansk. गृह.

3) त t is very frequently changed to the corresponding cerebral ट t̄. The tendency of the dentals, to surrender their place to the corresponding cerebrals, has so much got the upper hand in Sindhī, that its consonantal system differs therein quite materially and significantly from the old Prākrit; e. g. ट्रामो trāmō, copper, Prāk. तांब, Sansk. ताम्र (Hindi तांबा); ट्रे trē, three, Prāk. तिसि, Sansk. तीर्णि (Hindi तीन्); the same may also be stated of the aspirate थ th, as: ठाणु thānu, stable, Prāk. थाण, Sansk. स्थान.

The cerebral ट (ṭ) with its media ड (ḍ) comprises the most non-Ārian elements of the language; nearly $\frac{3}{4}$ of the words, which commence with a cerebral, are taken from some aboriginal, non-Ārian idiom, which in recent times has been termed "Scythian"¹⁾, but which we would prefer to call Tātār. This seems to be a very strong proof, that the cerebrals have been borrowed from some idiom anterior to the introduction of the Ārian family of languages; the Sanskrit uses the cerebrals very sparingly, but in Prākrit, which is already considerably tinged with so-called "provincial" (i. e. non-Ārian) elements, they struggle already hard to supplant the dentals.

4) द d, as well as its tenuis त t̄, is very frequently changed to the corresponding cerebral ड d̄, and, as even d̄ did not seem hard enough at the beginning of a word, it was changed in most cases to the peculiar Sindhī ढ ḍ̄ (the pronunciation of which see under the Sindhī alphabets), as: डोली dōlī, a kind of sedan chair, Prākrit already डोला, Sansk. दोला; डंडु ḍandū, a stick, Prāk.

1) This term, though used by Dr. Caldwell and Mr. Ed. Norris, we find too vague; Tātār is more specific, as we understand by this term a certain family of languages.

ਡਾਡ, Sansk. **दराड़**; **ਡਿਅਣੁ** dianu, to give, Prāk. **ਦੇਮਿ**, Sansk. root **दा**; **ਡਿਸਣੁ** disanu, to see, Prāk. **ਦਕਖ** Sansk. **ਦੂਸ्**. But if r be joined to the cerebral media, the simple cerebral (ਡ) must be used, as ਝ ḍ is already by its own nature a double cerebral, e. g. **ਡ੍ਰਾਖਾ** drākha, grape, Sansk. **द्राक्षा** (Hindī **दाख**). The simple cerebral ਡ ḍ is very seldom to be met with at the beginning of a word, and must be carefully distinguished from ਝ ḍ, as: **ਡਿਠੋ** dithō, obstinate, but **ਡਿਵੋ** dīthō, seen, participle past of **ਡਿਸਣੁ** to see.

ਦ d, is changed to its aspirate **ਧ** dh in the single instance of **ਧਿਆ** dhia, daughter, after the precedent of the Prākrit **धीਦा** or **धीਆ**.

5) Initial **ਪ** is aspirated in some instances, as: **ਫਾਸੀ** phāsī or **ਫਾਹੀ** phāhī, a noose, Sansk. **ਪਾਸ** (Hindī **फांसी**); now and then it passes also to the semi-vowel **ਵ** (by the medium of **ਬ** b) as: **ਵਾਯੋ** vājhō, a Hindū schoolmaster, Sansk. **उपाध्याय** (initial u having first been dropped).

6) The semi-vowel **ਯ** y has become now very scarce in Sindhī at the beginning of a word, as: **ਯਭਣੁ** yabhanu, coire; **ਯਟੋ** yatō, stout; **ਯਾਰਾਹੰ** yārāhā, eleven. After the analogy of the Prākrit initial **ਯ** is generally changed to **ਜ**, as: **ਜੋ** jō, who, Sansk. **यो**; **ਜਸੁ** jasu, fame, Sansk. **ਯਸ਼**.

In words, borrowed from the Arabic or Persian, y is always preserved, as: **ਯਾਰ** yāru, friend, Pers. **يار** etc.

The only instance, where initial **ਯ** has been changed to **ਲ** l in Sindhī is **ਲਾਠਿ** lathe, a walking-stick; the same is the case in Prākrit, **लट्टि**, Sansk. **यष्टि**.

§. 7.

2) Single consonants in the midst of a word.

According to a common Prākrit rule the following consonants:

क k, ग g; च č, ज j; त t, द d; प p, ब b, when standing single in the midst of a word, may either be retained or elided. This rule we find corroborated by the Sindhī, but not without some essential restrictions, the consonants being on the whole more frequently retained than elided, as the effeminacy of pronunciation has not yet reached that degree of indistinctness in Sindhī, which so peculiarly characterizes the Prākrit. We shall therefore find, that in many instances the Sindhī has followed the already beaten track, but has more frequently preserved the old harder form, or chosen its own way of elision and contraction. The semi-vowels are but rarely totally elided in Sindhī; they either keep their place or are dissolved into their corresponding vowels.

Examples of elision: सुई suī, needle, Prāk. सूई, Sansk. सूची. किशो kiō, done, Prak. किटो, Sansk. कृतः; राउ rāu, prince, Prāk. राजा, Sansk. राजा; चउमासो ča-umāsō, the rainy season, Sansk. चतुर्मास; सरउ sara-u, autumn, Prāk. सरदो, Sansk. शरद; पिउ piu, father, Prāk. पिआ, Sansk. पिता.

This process of elision is extended even to foreign words, as: नाखुओ nākhuō, a ship-master, Pers. ناخه.

But more frequently the consonants keep their place, as: सागर sāgaru, the sea, Prāk. साञ्चरो, Sansk. सागर; नगर nagaru, town, Prāk. नगरो, Sansk. नगर; वचनु vačanu, promise, Prāk. वञ्चण, Sansk. वचनं.

It is quite characteristical, that the Prākrit does not elide the cerebrals, for which it shows already such a predilection, but, wherever possible, it changes

the dentals into cerebrals, to guard them thus against elision. This process we find in full operation in the modern dialects, which have sprung from the Prākrit; the common dentals have become too weak for the mouth of the people, a circumstance, which receives a particular light from the manner, in which the modern Indians write and pronounce European words; every dental is without mercy changed by them into a cerebral, which proves at least so much, that the cerebrals are more familiar to them, than the dentals.

Let us now briefly glance over the exceptions, which have been noted down by the Prākrit grammarians.

1) According to the rule, laid down at the head of this paragraph, the letters क k, ग g, च č, ज j are, when not elided, retained. The exceptions from this rule in Prākrit are not borne out by the Sindhī, and seem therefore to have been more of a local character. The only exception, which is corroborated by the modern idioms, is the Prākrit form बहिर्णी, sister, Sansk. भगिरणी, which must be explained by an original form बधिरणी, from which बहिर्णी has sprung; Hindi बहिन् and Sindhī, by transposition of the aspiration, भेणु bhēnu.

क k, may pass into its corresponding media ग, as: भगतु bhaḡatu, a worshipper, Sansk. भक्त; सगति sagate, strength, Sansk. शक्ति. On the contrary there is a transition of ग to क (and by the influence of following r to kh) in खड़ khadā, a pit, Prāk. गड़, Sansk. गर्त.

2) The cerebral ट ṭ and its aspirate ठ ṭh, frequently pass into their corresponding media, as: कंठी kandhī, a necklace (besides कंठी), Sansk. कर्णीय. This is fully borne out by the modern dialects, especially the Sindhī, which goes already a step further in this downward course, and changes ड d to ड़ ṙ, and ढ dh to ढ़ ṙh; e. g. बड़ baru, the Indian fig-tree, Sansk. वट; ट्रोड़खु trōṛanu, to break, Sansk. चोटन; पढ़खु parhanu, to

read, Sansk. परः pīrī, throne, Sansk. पीठी pīrī; लुढ़णु lurhaṇū, to roll down, Sansk. लुद्.

To this permutation also the original Sanskritical ड़ d̤ is subject in many instances, as: जुड़णु juraṇū, to be joined, Sansk. जुइ; पीड़णु pīraṇū, to press, Sansk. पीइ; ज़डु jaṛu, inanimate body, Sansk. जड. In a similar manner also the Sansk. ढ़ dh may be changed to ढ़ rh, as: मूढु mūṛhu, ignorant, Sansk. मूढ.

But by far the greatest number of words, in which r or rh is to be found, is of non-Ārian origin.

3) तः very often passes into its media द, as: खांदि khānde, patience, Sansk. क्षान्तिः. The Sansk. participial termination अन्त (अत्) is always changed in Sindhi to अंदो andō, as: हलंदो halandō, going, कंदो doing. तः is even changed to an aspirated cerebral, but only in such cases, where the aspiration has been caused by an elided r, as: वढु vaṭhu, taking, Sansk. वृति. तः is preserved in many instances, where in Prākrit it has passed into the media द, as रुति rute, season, Prāk. उदुञ्ज, Sansk. चूतु. In words borrowed from the Arabic (or Persian) तः is occasionally aspirated, as: हिम्मथ himmatha, Arab. همّتٌ; साथ्य saatha, hour, Arab. ساعتٌ.

4) प only rarely passes into its media ब, as बि bi, also, Sansk. अपि; रज्बूतु rajbūtu, a Rajput, Sansk. राजपुत्र; Prāk. उबरि upon, but Sindhi परि.

On the other hand there is a transition of the media to the tenuis in the abstract affix पे, पो, पणु etc. (Hindī बन्), from the Sansk. affix त्व, त्वन (v = b = p), as: डाहप दāhapa, wisdom.

Final प is now and then changed to u (p = b = v = u), as: ताउ tāu, heat, Sansk. ताप, Hindī ताव tāō.

5) The substitution of ल़ in lieu of ड़ has been preserved in the case of: तलाउ talāu, a tank, Prāk.

तलाच्चं, Sansk. **तडाग**. In other examples however the course, taken by the Prākrit, has again been abandoned, and a new one struck out; e. g. the Prākrit **डालिम**, pomegranate, sprung from the Sanskrit **दालिम** (by the substitution of ल for ड) becomes in Sindhī **ડाढ़ुं** dāṛhū (Hindi **दाढ़िम्**), the initial dental द being first changed to ड d and then hardened to ड़ ḍ, and ड d passing into ड़ r with an additional aspiration (which is rather unusual).

The modern idioms deviate in this respect from the Prākrit, that they change ड d to ड़ r, instead of substituting ल for ड; but therein also lies a hint, how the substitution of ल for ड has been possible. The change must have been effected by the medium of ड़ r (not of र, as Lassen supposes), which approaches ल very closely in sound. This explains sufficiently such like cases as: **पीलो** pīlō, yellow, Sansk. **पीत**; the change must have passed through the following stages, as: **पीत = पीट = पीढ = पीड़ = पील**.

6) The substitution of र r for द in those numerals, which are compounded with दश, has been retained in Sindhī, as well as in the cognate dialects, e. g. Prāk. **एआरह**, Sindhī **यारहं** yārāhā, eleven; Prāk. **वारह**, Sindhī **बारहं** bārāhā, twelve; Prāk. **तेरह**, Sindhī **तेरहं** tērāhā, thirteen; द however must be standing by itself, for Prāk. **चउहह**, Sindhī **चोडहं** cōḍāhā, fourteen.

§. 8.

3) Single Aspirates in the midst of a word.

On the average the aspirates are in Sindhī more frequently preserved, than elided, though the Prākrit laws, concerning their elision, are also in force.

a) The letters ख kh, घ gh, घ th, घ dh, भ bh may be elided in this wise, that only the spiritus ह

remains. This phenomenon is so far of great importance, as the Prākrit seems to indicate thereby, that it considers the aspirates as compound consonants, like gh, bh etc., the base of which is dropped and the spiritus ह alone retained. The aversion of the Prākrit against the aspirates seems to point to a Tātār under-ground current in the mouth of the common people, the Drāvidian languages of the south being destitute of aspirates. Against this tendency of clearing away the aspirates the modern idioms react far more strongly than the old Prākrit, their pronunciation proving in this respect much tighter, than that of their immediate common mother-tongue.

Examples of elision: मुँहुं mūhū, face, Prāk. मुहं Sansk. मुख; but मुखु mukhu is also in use in Sindhī; मीहु mīhu, rain, Prāk. मेहो, Sansk. मेघ; in Sindhī also मेघु; सही sahī, friend, Prāk. सही, Sansk. सखि; कहणु kahanu, to say, Prāk. कह, Sansk. कथ्; लहणु lahanu, to obtain, Prāk. लह, Sansk. लभ्.

In some instances the Sindhī advances beyond the Prākrit by dropping ह, which has been severed from its base, as; साऊ sāū, upright, Prāk. साहु, Sansk. साधु.

b) But more commonly the aspirates in question are retained, as: सुखु sukhu, pleasure, Prāk. सुखं; अधीरो adhīrō, hasty, Prāk. अधीरो; सुघड् sugharu, shrewd, Sansk. सुघट.

c) The aspirates छ् ch, झ् jh, ठ् th, ढ् dh, फ् ph are retained unaltered; e. g. इछा ičhā, wish, Sansk. इच्छा; अछो ačhō, white, Sansk. अच्छ; कंठी kanthī, a kind of necklace, Sansk. कण्ठीय; ढूँढणु dhūndhaṇu, to seek, Sansk. ढूँढण; सफलु saphalu, fruitful, Sansk. सफल.

d) The aspirate ठ् th may also pass into its corresponding media, as: सुंदि sundhe, ginger, Sansk. शु-रठी, Hindī सोंद; कंदी kandhī, a kind of necklace (be-

sides कंठी); गंडि gandhe, a bundle, Prāk. गण्ठि, Sansk. गन्धि.

The cases of a media passing into its corresponding tenuis are very rare, as: सुठो suthō, pure, Sansk. शुद्ध, Hindī again सुध.

e) The aspirated dental थ th passes in some instances into its corresponding media ध, as: पंधु pandhu, journey, Sansk. पन्था m. The aspirated dentals may also be exchanged for their corresponding cerebrals, as: बुढो būdhō, old, Prāk. वइढ, Sansk. वृष्ट; मूढु mūdhu, a fool, Prāk. मुङ्ड, Sansk. मुग्ध.

The transition of an aspirated dental to its corresponding non-aspirate is very rare, as मटु madu, liquor, Sansk. मधु (Hindī मट् and मधु).

§. 9.

4) Single nasals.

The dental न n, is now and then changed to the palatal ञ ñ, as: अञ्जु thañu, woman's milk, Sansk. स्तन, Hindī अन् (udder). न is changed to the cerebral ण ḡ in घेणु dhēṇu, a milk-cow, Sansk. घेनु. In the case of लिमु limu, a nimb-tree, न has been exchanged for ल, Sansk. निम्बु, Hindī नीम् and लीम्.

The palatal ञ ñ is in some instances substituted for ञ्ज झ (== Sindhī ज़ झ), as मिञ्जु miñu, marrow, Sansk. मज्जा; but besides मिञ्जु the form मिझ़ा mijā, is also in use. Similarly ञ ñ may supplant ण nn, as: पुञ्जी puñī, virtuous, Prāk. पुरण, Sansk. पुराय; सुञ्जो suñō, empty, Prāk. सुरण, Sansk. शूराय. It only rarely happens, that a cerebral ḡ is changed to a dental one, as: पुन्नो (= punnō) accomplished, participle past of पुञ्जण, Sansk. पूर्ण.

A single म m in the midst of a word is now and

then elided, as: साईं sāī, lord, Sansk. स्वामी (= स्वामिन्); but the form सामी sāmī has likewise been preserved.

म m is further elided in the affixes मन् (= इमन्) and मय, as: अच्छाणि ačhāne, whiteness, from अच्छो ačhō, white; लोहांओं lōhāō, made of iron; further in the affix मत्, as: भर्यतु bharyatu, a carrier of burden, from भरी, a load. These forms we shall explain further on in the formation of themes.

§. 10.

5) The semi-vowels य y, and व v.

1) In Prākrit य y has lost its hold in the midst of a word; it is either dissolved into the vowel i, or changed to ज j, or dropped altogether. In Sindhī on the contrary य may keep its place in the midst of a word; it is even frequently inserted, to avoid a hiatus, as: आयो āyō, come, भर्यो bharyō, filled, though these forms may also be written and pronounced: आइओ ā-i-ō, bhar-i-ō, which is frequently done in poëtry, to gain a syllable. The cases, where य has been dropped altogether in Sindhī, are rare, as: वाउ vā-u, wind, Prāk. already वाऊ, Sansk. वायु; य is frequently contracted, as: नेणु nēnu, eye, Prāk. णश्चणं, Sansk. नयनं; at the end of a word the elision of य is more common, as: विशु višu, world, Sansk. विषय. After the precedent of the Prākrit य is exchanged for ज in cases like the following: सेज sēja, bed, Prāk. सेज्जा, Sansk. शव्या; पीजु pīju, draught, Sansk. पेयं etc.

य as a sign of the passive verb is in Sindhī, as already in Prākrit, always changed to ज j, a method, by which the Sindhī has gained a regular passive voice, whereas all the kindred dialects are compelled to make

up the passive by compositions; e. g. **दिसिजणु** disijanu, to be seen, active **दिसणु** disanu, to see, Hindī **देखा जाना** etc.

2) व v is, after the analogy of य, either preserved or dissolved into u; but if the laws of euphony require it, it is again reinstated between two vowels, and very rarely dropped altogether; e. g. **जीउ** jīu, life, formative **जीव** jīva (instead of **जीञ्च** jīa), Prāk. **जीञ्चं**, Sansk. **जीव**; **देवी** dēvī, goddess; on the other hand **देउ** dēu, a demon, formative **देव** dēva; **पवनु** pavanu, wind, Prāk. **पउणु**, Sansk. **पवन**. It is also now and then totally elided; as: **जिञ्चणु** jianu, to live; **ईहु** īihu, day, Prāk. **दिञ्चहो**, Sansk. **दिवस**, especially when compounded with another consonant, as we shall see hereafter. It may also be contracted, as: **पूणु** pūnu, to fall, instead of **पवणु**; **चूणु** čūnu, to say, instead of **चवणु**. In the prefix **अव** it may also be contracted to **आ॒** au, as: **आ॒सारु** ausāru or **अवसारु** avasārū, want of rain; **आ॒तारु** autāru or **अवतारु** avatāru, an Avatār.

A euphonic insertion of व takes place in the word **छाँव** chāva shade, to keep the two vowels ā-a asunder; in Prākrit already, for similar reasons, ह has been inserted, **छाहा** (comp. Varar. II, 18), Sansk. **छाया**.

§. 11.

6) The liquidae र r and ल l; the sibilant स s and the spiritus ह h.

1) र r and ल l are not elided in Sindhī, but keep their respective places; ल is frequently exchanged for र in Sindhī, as: **केलो** kēlō or **केरो** kērō, name of a flower; **बुर्बुली** burbulī, a nightingale, from the Persian **بلبل**; **सिआरु** siāru, a jackal, Hindī **सिआल**, Sansk. **शृगाल**;

ਡੁਬਿਰੋ dūbirō, weak, instead of: **ਡੁਬਿਲੋ** dūbilō, which is also in use, Sansk. दुर्बलः; **ਸਰਾਹ** sarāha, praise, Prāk. **ਸਲਾਹਾ**, Sansk. स्नाधा. The only example, in which **ਰ** has been changed to **ਜ** = **়** is **ਪੁਜਣੂ** pujanu, to be accomplished (Hindī likewise **পূজনা**) from the Sansk. **পূরণ**.

2) The sibilant **ਸ** (be it original or a derivative from **ਸ਼** and **਷**) either keeps its place or is changed to **ਹ**, as: **ਦੇਸੁ** dēsu, country, more generally: **ਡੇਹੁ** dēhu, Sansk. **ਦੇਸ਼**; **ਮਾਸੁ** māsu, flesh, or **ਮਾਹੁ** māhu, Sansk. **ਮਾਂਸ**.

In the case of **ਹੰਜੁ** hanju or **ਹੰਝੁ** hanjhu, a wild goose, original **ਸ** has been exchanged for **ਜ** or **ਝ** (in Hindī **हंस** or **हांस**), Sansk. **हंਸ**. Similarly **ਹੰਜ** hanja or **ਹੰਝ** hanjha, tear, Sansk. **ञञ**, Prāk. **ञੰਸੁ** (initial h being in Sindhī of a euphonic nature in this case); in the same way the Sindhī demonstrative pronoun **ਇਹੋ** ijhō seems to have sprung from **ਏਸ** = **एষ**, and **ਉਹੋ** ujhō from the remote demonstrative base **u**, and **ਸੋ** (= sa).

3) **ਹ** h remains unaltered in Sindhī; in some instances however it is dropped for euphony's sake, as: **ਸਰਹੋ** sarahō, joyful, Sansk. **ਸਹੱਸਰੀ** (= **ਸਹਰਸੀ** = **ਸਹ-** **ਰਹੀ** = **ਸਰਹੋ**) **ਸਾਊ** sā-ū or **ਸਾਹੂ** sāhū, the same as: **ਸਾਧੁ** or **ਸਾਧੂ** honest.

Remark. The final consonants, their respective changes and permutations we may here as well pass over, as the modern Indian vernaculars have already so much receded from the old Prākrit, that partly quite new formations have been introduced, which preclude any nearer comparison with the Prākrit. The particular changes or elisions, to which the final consonants are subject in Sindhī, we shall supply in their proper places.

§. 12.

7) Compound consonants.

For a thorough insight into the nature of the North Indian vernaculars this point is of the greatest importance; for thus only we can trace out the changes, which the Sanskrit has undergone in the mouth of the common people, if we follow up the laws, according to which the Sanskrit sounds have been decomposed into the Prākrit and its modern daughters, or weakened at least to such a degree, that they are now scarcely recognisable. We can perceive a principle pervading this process of decomposition similar to that, by which out of the old Latin the modern Romanic tongues have been derived, and the mutual congruity is often surprising.

We meet here again with the same principle, which we have seen operating in the decomposition of the vowels and the single consonants. The effeminacy of pronunciation, which absorbs every hard and rough sound, and which consequently rather bears up with vowels, though they may form a displeasing hiatus, than with consonants, which are elided wherever possible, can in a far less degree endure compound consonants. All means are therefore employed, either to smooth them down or to assimilate them, in order to adjust them for a Prākrit mouth, a consonant compounded of letters of different vargas being incompatible with Prākrit rules of euphony. It is understood, that in such an idiom a conjunction of three letters is quite out of question; the utmost which the Prākrit can endure, is the same letter doubled, as क्क kk, त्त tt etc.; र and ह alone cannot be doubled.

Another means, to do away with a compound consonant, is to dissolve the same into its component parts by the insertion of a vowel, a method, to which recourse is had very frequently in Prākrit and the modern vernaculars.

But even such a doubled consonant is as yet thought too hard; we perceive therefore already a tendency, as well in the old Prākrit as in its daughters, to clear away the doubling of a consonant by prolonging the preceding vowel, to restore thereby again the quantity of the syllable, as: आगि āge, fire, Prāk. आगिं, Sansk. आमि, Hindi आग्; Hindi भीत् wall, Sindhī भिति, Sansk. भित्ति.

§. 13.

A) Assimilation of the first four consonants of the five vargas.

These are the following:

क k,	ख kh;	ग g,	घ gh.
च č,	छ čh;	ज j,	झ jh.
ट t,	ठ th;	ડ d,	ଢ dh.
ତ t,	ଥ th;	ଦ d,	ଧ dh.
ପ p,	ଫ ph;	ବ b,	ଭ bh.

The ground-law of the Prākrit is this: when two consonants form a compound, the former must give way to the latter, by being assimilated to the same; thereby originates the only conjunction of consonants, which is suffered in Prākrit, the doubling of the same consonant. In the dental class this doubling of a consonant does not prevent it from passing over into the cerebral class; in the other vargas the transition of a so doubled consonant to another varga is rare, as the consonant gains more strength by being doubled. The only example of such a transition to another varga is सर्वगु sarvagu, omniscient, Prāk. सर्वज्ज, Sansk. सर्वज्ञ, where the doubled palatal has been changed into a double guttural (**गु** = **ग्ग**), a transition, which is natural enough in a single consonant, but which is very seldom to be met with in a doubled consonant. सघणु saghanu, to be able, Prāk. सङ्क्रोमि, Sansk. शक्रोमि

(Hindi सकना), and perhaps a few others, which may have escaped my notice.

On the whole the Sindhi, as well as the kindred dialects, agrees with this ground-law of the Prākrit¹), without making it an immutable rule of its proceedings: for it may also assimilate the following consonant to the preceding. In many instances the Sindhi is more original, than the Prākrit, by preserving such like conjunctions of consonants, as are usual in Sanskrit.

Examples of assimilation.

सुतो sutō, asleep, Prāk. सुतो, Sansk. सुप्तः; उपनो upanō, created, Prāk. उपरण, Sansk. उत्पन्नः; भतु bhatu, boiled rice, Prāk. भत्, Sansk. भक्त् (Hindi भात्, by prolonging the preceding vowel); लधो ladhō, received, Prāk. लङ्घ, Sansk. लङ्घ. But on the other hand: कुब्बो kubō, hump-backed, Prāk. खुज्जो, Sansk. कुञ्जः.

But an original compound consonant may also be preserved unaltered in Sindhi, as: शब्दु šabdu, word, Prāk. सह, Sansk. शब्दः; मुक्तो, mukto, free, Prāk. मुक्त, Sansk. मुक्त.

It depends however more or less on the option of the speaker, if he will pronounce a compound consonant as such, or separate the same by the insertion of a vowel, as: शब्दु šabdu, or शविदु šabidu, the inserted i being pronounced so rapidly, that it is scarcely perceptible. The Musalmāns therefore, when writing with Arabic letters, never place the sign jazm (۔) above a consonant, destitute of a vowel, but always add the kasr, which is nearly equal to jazm, it being scarcely heard at all in

1) It must be stated here, that according to the common method of writing the Sindhi, a double consonant is not expressed generally, but only in such instances, where two words, written else in the same way, are to be distinguished, as اُ una, by him, and اُ unna, wool.

pronunciation. The next vowel, thus inserted, is usually i (kasr), but a or u may also be employed, according to euphony or the sequence of vowels, as: भगतु bhagatu, a worshipper, Sansk. भक्तः; सगति sagate, power, Sansk. सक्ति (Hindi सकत् f.).

§. 14.

B) Assimilation of the nasals.

a) A nasal, preceding a consonant, generally keeps its place as: अंतु antu, end, Sansk. अन्त. A preceding nasal may be dropped altogether, if the preceding vowel happen to be a long one, as: मासु māsu, flesh, Sansk. मांसं; गाडो gāḍō, a cart, Sansk. गन्ती (Hindi गाड़ी), the doubled consonant being cleared away in the latter instance by the prolongation of the preceding vowel.

The compound न्म nm is severed by the insertion of a vowel, as: जनमु janamu, birth, Sansk. जन्म.

b) In a compound consonant the following nasal is assimilated to the preceding consonant, as: आगि āge, fire, Prāk. अग्निः, Sansk. अग्निः; लग्नो lagō, applied, Prāk. लग्न, Sansk. लग्नः; भग्नो bhagō, broken, Sansk. भग्नः.

The compound consonant however may also remain unaltered, or be taken asunder by the insertion of a vowel, as: रत्नु ratnu or रतनु ratanu, jewel; सुज्ञाणु jujānu, wise, Prāk. सुज्ञ, Sansk. सुज्ञः; सुपनो supanō, dream, Sansk. स्वप्नः.

The nasal may also be pushed forward, to escape being assimilated: as: नंगो nangō, naked, Prāk. नग्गो, Sansk. नग्नः.

On the reverse a following nasal may also assimilate a preceding consonant, as: सइन sa-inā, hint, Sansk. संज्ञा; राणी rāṇī, queen, Sansk. राणी. The nasal may also assimilate a preceding consonant in such a wise,

that it draws the same over at the same time to its own varga. The only example of such an assimilation (if it be not to be explained in some other way) is the reflexive pronoun पाणा pāṇa, self, Prāk. अपाणा, Sansk. आत्मा; in Hindī we have the form आप्, which has sprung from अप्प, instead of अत् (= आत्मा); compare on this head: Lassen §. 67.

c) The nasals may assimilate a preceding or following semi-vowel, as: पुञ्जी puñī, virtuous, Prāk. पुरण, Sansk. पुरणः; सुञ्जो suñō, empty, Prāk. सुरण, Sansk. शूरणः; उञ्ज unna, wool, Sansk. उर्णः; चञ्जमासो ča-umāsō, the rainy season, Sansk. चतुर्मासः.

On the other hand notice पूरो pūrō, full, Sansk. पूर्णः; चूरु čūru, pulverized, Sansk. चूर्ण, where the semi-vowel r has assimilated the nasal, r being stronger in sound, than n.

ऋ mr in the Sanskrit आम् āmra, is changed in Sindhī to mb, as: अंबु ambu, mango, Prāk. अम्ब (Hindī आम्); but in the case of the Sindhī word ट्रामो trāmo, copper, Sansk. ताम्, Prāk. तम् (Hindī तांबा or तामा) the semi-vowel r has been pushed forward to t = त्, as r may easily hold its place in conjunction with a dental or cerebral.

ऋ mb is assimilated to mm, as: निमु nimu (= nimmu) a lime-tree, Sansk. निष्ठः; स्त्र ml is taken asunder, after the analogy of the Prākrit, as: मिलणु milaṇu, to be obtained, Prāk. मिलाण, Sansk. स्त्रै, Hindī likewise मिलना.

§. 15.

C) Assimilation of the semi-vowels.

a). The semi-vowel य् y.

a) If the semi-vowel य् happen to be joined to a preceding consonant, it is assimilated to the same, as:

जोगु jōgu, fit, Prāk. जोग्ग, Sansk. योग्य, Hindī जोग्; **वाघु** vāghu, a tiger, Sansk. व्याघ्र; **वइसु** va-isu, a Vai-shya, Sansk. वैश्य (Hindī बैस्). It may, however, also hold its place, as: **वाक्यु** vākyu, a sentence, Sansk. वाक्य, though this is very rarely the case.

β) य, when compounded with a preceding र, is elided, as: **तुरी** turī, a small trumpet, Prāk. तुरं, Sansk. तूर्य; **धीर** dhīra, firmness, Prāk. धीरं, Sansk. धैर्य; **आरु** āru, sense of honor, Sansk. आर्य, Hindī अरिज्. But य may also be preserved by being changed to ज, as: **धीर्जु** dhīrju, the same as: धीर; **सूरिजु** sūriju, the sun, Prāk. सूरो or सुज्जो, Sansk. सूर्य; **अचुर्जु** ačurju, wonderful, Prāk. अच्छरिज्ज, Sansk. आश्र्वये.

γ) य joined to a preceding dental is either simply dropped, as: **नितु** nitu, always, Prāk. निच्च, Sansk. नित्य; **आडितु** ādītu, the sun, Sansk. आदित्य, or it may also, though rarely, be preserved, as: **मठ्यां** mathyā, falsely, Prāk. मिच्छा, Sansk. मिथ्या. But the more usual way is that य, being first assimilated to a preceding dental, draws the same over to its own (i. e. palatal) class, so that त्य is changed to च्छ, थ्य to च्छ, द्य to ज्ज and ध्य to झ्झ (for which double consonants, as remarked already, the simple bases are only written in Sindhī); e. g. **विज्ञा** vijā, science (ज्ञ = ज्ज), Prāk. विज्ञा, Sansk. विद्या; **अज्ञु** aju, to-day, Sansk. अद्य (Hindī आज्); **खाज्ञु** khāju, food, Sansk. खाद्यं; **मंझु**, manjhu, the midst, Prāk. मज्जो, Sansk. मध्य; **बङ्झणु** bājhānu, to be bound, Sansk. बध्य; **वाझो** vājhō, a Hindū schoolmaster, Sansk. उपाध्याय; **हचा** hačā, murder, Sansk. हत्या.

δ) य joined to a preceding ह is changed to झ jh, as: **गुझो** gujhō, concealed, Prāk. गुज्जाओ, Sansk. गुह्यक.

ε) य is assimilated to a preceding ल, but final ल, instead of being doubled in consequence thereof, is

aspirated, e. g. कल्ह kalha, yesterday, Prāk. कल्ला, Sansk. कल्यं (Hindī कल्); मुल्हु mulhu, price, Sansk. मूल्य; in the midst of a word य is simply assimilated to ल (the doubling not being expressed in Sindhī), as: पलङ्गु palangu, a bedstead, Sansk. पर्यङ्ग् (r being exchanged for l); पलाणु palānu, a pack-saddle, Prāk. पल्लाणा, Sansk. पर्याण.

b) The semi-vowel र r.

a) र is assimilated to a preceding or following consonant, as: अगु aḡu, the front, Prāk. अग्गो, Sansk. अय; गूजरी gūjari, name of a Rāginī, Sansk. गुर्जरी; गजणु ḡajanu, to thunder, Sansk. गर्जन (but Hindī गरजना); कमु kamu (= kammu), business, Prāk. कम्मो, Sansk. कर्मन् (Hindī काम्); मुँदी mundhī, head, Sansk. मुर्ढन्; सपु sapu, snake, Sansk. सर्प; सिधो sighō, quick, Sansk. शीघ्र (Hindī शीघर); चकी čakī, a mill, Sansk. चक्र; निभागु nibhāḡu, misfortune, Sansk. निभाग.

On the other hand र, preceding or following a consonant, may just as easily hold its place, without being assimilated, as: चर्चो čarčō, silly talk, Sansk. चर्चा; प्री prī, friend, Sansk. प्रिय; पर्भु parbhū, a festival, Sansk. पर्व (व = ब, and ब aspirated by the influence of र); गर्बु garbu, pride, Sansk. गर्व; शुक्रु šukru, Friday, Sansk. शुक्र; सुर्गु surgu, heaven, Sansk. स्वर्ग; धर्मु dharmu, religion, Prāk. धस्म, Sansk. धर्म.

Very frequently such a compound is again dissolved into its constituent parts by the insertion of a vowel, as: पिरी pirī, friend, or प्री prī; पिरिभाति piribhāte, break of day, Sansk. प्रभात; or r is transposed for euphony's sake, as: पर्तापु partāpu, splendour, Sansk. प्रताप; पर्तु partu, leaf (of a book), Sansk. पत्र; द्रिघो drighō, long, Prāk. दिग्घ; Sansk. दीर्घ; किर्ति kirte, trade, किर्तु kirtu,

action, Sansk. चृति and कृत; द्रकु त्रaku, a spinning wheel, Sansk. तर्कु.

It very rarely happens, that r is totally elided in a compound, as: वाघु vāghu, tiger, Sansk. व्याघ्र; राति rāte, night, Sansk. रात्रि (Prāk. रत्ती by ejection of ā); भाउ bhāu, brother, Sansk. भाता. The ejection of r in these and such like examples is caused by the preceding long vowel, which precludes the possibility of assimilating the compound consonant, or by the consonant, with which r forms a conjunction, being initial. In such cases, as रत्ती, the Prākrit has preferred to drop the long vowel, in order to make room for assimilation.

β) When compounded with a preceding dental, r is in most cases assimilated to the same in Prākrit, though it may also keep its place; in Sindhī on the other hand r is, when following a dental, mostly preserved, and the assimilation takes place only in the dialect of Lār (Lower Sindh), whereas in the dialect of the Upper country (Sirō) the original compound is preserved, the dental only being commonly changed to a cerebral (or even to an aspirated cerebral, by the influence of r); e. g. पुटु puṭru, son, Prāk. पुत्र, Sansk. पुत्र (in Lār: पुट्टु puṭṭu, according to the analogy of the Prākrit); मिटु mitru, friend, Prāk. मित्र, Sansk. मित्र (in Lār: मिट्टु mittu); चंदु čandru, the moon, Prāk. चन्द्र, Sansk. चन्द्र; खेटु khēṭru, a field, Sansk. क्षेत्र; मंटु mantru, (or with transition to the media) मंडु mandru, an incantation, Sansk. मन्त्र; ट्रे trē, three, Sansk. चिः; डढु ḍadhu, or डढु ḍādhru, a cutaneous disease, Sansk. दद्रु; ध्रापणु dhrāpanu, to be satiated, Sansk. तर्पण (by transition of the tenuis into the media). In those adverbs, which are compounded with the adverbial affix च, च is, after the precedent

of the Prākrit, changed in Sindhī to य, as: किथे kithē, where; जिथे jithē, in which place; तिथे tithe, in that place etc.

R, when preceding a dental, may likewise be assimilated to the same, as: कतणु katanu, to spin, Sansk. कर्तन; कतर katara, scissors, Sansk. कर्तरी; वटि vatē, a wig, Sansk. वस्तिका; खड़ khadā, a pit, Prāk. गडो, Sansk. गर्त. On the other hand the compound may also be retained unaltered, as: अर्धांगु ardhāngu, palsey, Sansk. अर्धाङ्गः; अर्थु arthu, object, Sansk. अर्थः; तीर्थु tīrthu, a holy bathing-place, Sansk. तीर्थः; or the compound may again be dissolved by the insertion of a vowel, as: मूरति mūrate, image, Sansk. मूर्ति; कीरति kīrate, glory, Sansk. कीर्ति, Prāk. कित्ति; तीरथु tīrathu = तीर्थु.

γ) वे rv is either assimilated, as: सभु sabhu, all, Sansk. सर्व, Hindī सब् (the aspiration of b being caused in Sindhī by the influence of elided r); or the compound may be retained unaltered, as, सर्वसग्राति sarvasaṅgate, omnipotent; or the compound may be dissolved again by the insertion of a vowel, as: पूरबु pūrabu, the east, Sansk. पूर्व.

δ) In the compound श्र̄ ūr the semi-vowel r may either be assimilated, as, सुश्रो suō, heard, Prāk. सुदो (= सुतो), Sansk. श्रुत; ससु sasu, mother-in-law, Sansk. श्रश्वू; or, the compound may be retained, as: श्री ūrī, prosperity; or more commonly, the compound is dissolved by the insertion of a vowel, as सिराधु sirādhu, funeral obsequies, Sansk. आङ्ग (Hindī आङ्ग). The Sanskrit शश्रु, tear, Prāk. already शंसु (instead of आसु) has become in Hindī आसू; the Sindhī form is हंज hanja or हंह hanjha (with initial euphonic h), s being changed in this instance to ज or झ; Panjabī likewise anjhu.

The same holds good with reference to the compound

सं sr, as: सहस्र sahasu, thousand, Prāk. सहस्र, Sansk. सहस्र.

The compound श्री rś and र्ष rś are assimilated in Sindhī as well as in Prākrit, as: वर्षणु to rain, Sansk. वर्ष; पासो pāsō, side, Sansk. पार्ष (Hindi पास); सिसो sisī, head and neck, Sansk. शीर्ष (Hindi सीस्); or they are preserved (of course with transition of श and ष to स), as: दर्शनु darsanu, interview, Sansk. दर्शन; तर्सणु tarsanu, to wait, Sansk. तर्षण; the compound र्ष rś may also be dissolved into रस, and this again into रह, as: सरहो sarahō, happy, Sansk. सहर्ष (compare §. 11, end).

c) The semi-vowel ल l.

a) ल forming a compound with another consonant at the beginning of a word, is severed from the same by the insertion of a vowel, as: सराह sarāha, praise, Prāk. सलाहा, Sansk. स्नाधा (r = l in Sindhī); किलेसु kilēsu, fatigue, Sansk. क्लेश (Hindi कलेस्); सलोकु salōku, a Slōka, Sansk. स्नोक.

b) In the midst of a word ल is assimilated to any consonant, save य, र and व, as: बकरु bakaru, vegetables, Prāk. बङ्कल, Sansk. बङ्कल; or it is severed again from the compound by the insertion of a vowel, as: लुक, hot wind, Prāk. उङ्का, Sansk. उल्का, the initial vowel u being thrown back to serve in place of an inserted vowel.

d) The semi-vowel व v.

a) व, joined to a preceding consonant at the beginning of a word, is either dissolved into u, as: सुर्गु surgu, heaven, Sansk. स्वर्ग; दुआरु duāru, door, Prāk. दुआरी, Sansk. द्वार; सुआउ suāu, taste, Sansk. स्वाद; or it is totally elided (i. e. assimilated to the preceding consonant) as: जलणु jalanu, to burn, Sansk. ज्वलन; सर्गु sargu (besides सुर्गु), heaven, Sansk. स्वर्ग; साई sāi,

lord, or सामी sāmī, Prāk. सामि, Sansk. स्वामिन्; सहुरो sahurō, father-in-law, Sansk. श्वशुरः; ससु sasu, mother-in-law, Sansk. श्वश्रु. व v may also be severed from the compound by the insertion of a vowel (a or u), as: सवादु savādu, taste, flavour (besides सुखात्), Sansk. स्वादः; दुवारु duvāru, door (besides दुआर). व very rarely assimilates a preceding consonant, as: ब्बा bba, two, Sansk. द्वि (= vva = bba = b).

β) व v being joined to a preceding consonant in the midst of a word, is assimilated to the same, as: पको pakō (= pakkō) cooked, Prāk. पिक्क, Sansk. पक्षः; सतु satu, strength, Prāk. सत्स, Sansk. सत्त्वः.

In the abstract affix त्व, त्वन्, the dental on the other hand is assimilated to the semi-vowel व, which latter is first changed to the labial व, and then to the corresponding tenuis प, so that we have in Sindhī the forms प pa, पो pō, पणु panu or पणो panō, as: बान्हप bānhapa, बान्हपो bānhapō etc., slavery, from बान्हो bānhō, a slave.

The regular form of assimilation however is also in use, but only in a few examples; त्व is in this way assimilated to त्त tt = ट्ट tt, and the double consonant again cleared away by the prolongation of the preceding vowel, as: छोकिराटु chōkirātu, time of youth, from छोकरु chōkaru, a boy.

The semi-vowel may also be dissolved into u, as: परमेसुरु paramēsuru, supreme lord = God, Prāk. already परमेसुर, Sansk. परमेश्वरः; or it may be retained, as: दानेस्वरी dānēsvarī, liberal, besides: दानेसुरी dānēsuri.

§. 16.

D) Assimilation of the sibilants.

a) The palatal sibilant श š.

a) श š, when preceded by च č and छ čh, is assimilated to them, as: अचुर्जु ačurju, wonderful, Prāk.

अच्छरित्रः, Sansk. आश्वर्यं (long ā being shortened in Prākrit and Sindhī, and in compensation thereof the following consonant doubled, to restore again the quantity of the syllable); शनिचरु śanicaru, Saturday, Sansk. शनै-चर (Hindi सनीचर).

β) The compound च्छ cch (which however is rendered in Sindhī, as all double consonants, by its simple base) arising from the assimilation of छ, is, after the analogy of the Prākrit, frequently aspirated in Sindhī, on account of the inherent tendency of the sibilant towards aspiration (स = ह), as: विछूं vičhū, scorpion, Prāk. निञ्छुञ्चो, Sansk. वृश्चिक; पछुताउ pačhutāu, repentance, Sansk. पञ्चात्ताप, final प being changed (by b = v) in Sindhī to u.

γ) श followed by म, assimilates the same, as: रसी rasī (= ṛassi), a rope, Prāk. रासि, Sansk. रश्मि, but not necessarily; for: कश्मीरु kašmīru, Kashmir.

b) The cerebral sibilant ष š.

α) The compound ष्क šk (of ष्ट I have hitherto not met any instances) is assimilated in Sindhī to क (= क्ष), and not to क्ष्ट kkh, as in Prākrit; e. g. डुकालु ḍukālu, famine, Sansk. दुष्काल; निकमी nikamī, useless, Sansk. निष्कर्म; सुको sukō, dry, Sansk. शुष्क (Hindi, as in Prākrit, सूका).

β) The compounds ष्ट št and ष्ठ šth, are assimilated in Sindhī to त्थ tth, as: डिठो ḍithō, seen, Prāk. दिटु, Sansk. हृष्ट; गोटु gōthu, a village, Prāk. गोटी, Sansk. गोष्टी; निठरु nitharu, obstinate, Prāk. निट्टरु, Sansk. निष्टुर; मिठो miṭhō, sweet, Sansk. मिष्ट.

The compound is also retained unaltered, as: डुष्टु ḍuṣṭu, bad; but this is only done by Brāhmans, who understand Sanskrit; the common people ignore it completely.

The cerebral ठ, which has sprung from छ or छ by assimilation, may also pass into its corresponding media ठ dh, and this again to ठ rh, e. g. कोठु kōṛhu, leprosy, Sansk. कुष्ठ (the preceding vowel u having been lengthened in Sindhī to ḥ, to clear away the double consonant tth or ddh).

γ) The compounds ष्प šp, षफ šph are assimilated to फ in Sindhī, as: ब़ाफ bapha, steam, Prāk. वप्फो, Sansk. वाष्प (Hindī बाफ्, and even with aspiration of बः भाफ्).

In compound words ष्प is simply assimilated to प p (= pp) as: निपुट्रो nipuṭrō, without a son, Sansk. निष्पुत्र.

δ) In the compounds ष्म šm and ष्ण šn, ष is in Prākrit exchanged for h and placed after म and ण respectively; in Sindhī the original compound may be preserved, as: विष्णु viṣṇu, Prāk. विरहु; विष्णवहु viṣṇavahū, a worshipper of Vishnu; by the Musalmāns however words of this kind are simply written وشْ, وشنوْهُ, Hindūstānī likewise وشْ, as cerebral š is ignored by the common people.

ε) The compound ष्य šy (and ष्व šv) is in Prākrit assimilated to स ss, but in Sindhī to ख kh (= kkh) as: सिखु sikhu, a disciple = Sikh, Sansk. शिष्य.

c) The dental-sibilant स s.

α) The compound स्क sk is assimilated in Prākrit to ख kh, in Sindhī however to क k, as: कंधु kandhu, shoulder, Prāk. खंधो (खंदो), Sansk. स्कन्द (Hindī कंध).

β) The compounds स्त st and स्थ sth are assimilated to थ (= tth) and त्स ts to च्छ čh (= ččh), as: थञ्जु thańu, woman's milk, Sansk. स्तन; मिथो thiō, become, Sansk. स्थित; थंभु thambhu, post (Prākrit on the other hand

खम्भो), Sansk. स्त्रम्भः; वथु vathu, thing, Sansk. वस्तुः; हथु hathu, hand, Prāk. हत्थो, Sansk. हस्त (Hindi हाथ्); थाणो thanō, place, Sansk. स्थानः; अथ atha, is, Prāk. अतिथि, Sansk. अस्ति; वच्छि vačhe, a buffalo calf, Prāk. वच्छो, Sansk. वत्सः.

The compound स्त्र st however may also, instead of being assimilated, be dissolved into its constituent parts by the insertion of a vowel, and when the compound happens to be initial, by prefixing a vowel, as: अस्तु-ति astute, praise, Prāk. शुई, Sansk. स्तुतिः; इस्तिरी istirī, woman, Sansk. स्त्री.

γ) स्प sp is assimilated to प (= pp), स्फ sph to फ (= pph), स्स ps to प (= pp) respectively as: फुटणु phuṭanu, to be broken, Sansk. स्फुटः; फुइती phurtī, activity, Sansk. स्फूर्तिः; लपी lapi, a dish of coarse wheaten flour, Sansk. लप्सिका; but स्स may also remain unassimilated, as: लप्सी.

In compound words स्प sp may be preserved, as: विस्पति, vispate, Thursday, Sansk. वृहस्पतिः; or the compound, especially at the beginning of a word, may be dissolved into its constituent parts, as: पारसु pārasu, the philosopher's stone, Sansk. स्पर्श (मणि), Hindi likewise पारस्.

δ) The compound स्त्र sn, when beginning a word, is either dissolved into its constituent parts by the insertion of a vowel, as: सनानु sanānu, bathing, Sansk. स्नानः; सनेहो sanēhō, a message of love, Sansk. स्नेहः; or the preceding स is cast off altogether, as: नीहु nīhu, love, Sansk. स्नेह (Hindi नेह), Prāk. also गेहो; नुहु nuhu, daughter-in-law, Prāk. गोरह, Sansk. स्त्रुषा.

ε) The compound स्म sm is assimilated to स s (= ss) as: विसाई visāī, stupor, Sansk. विस्मयः; or dissolved again by the insertion of a vowel, as: सुमरणु sumaranu, to remember, Sansk. सृः; विसामणु visāmanu, to be

stunned, Sansk. विस्मि (विस्मय, Prāk. विन्हस्मी); or s is changed to h and placed after म (similarly to ष्म), as Prākrit म्ह = स्म, in the pronominal forms तुम्हे, अस्मे (cf. Lassen p. 331, 4; p. 329, 5). In Sindhi the म of the conjunct म्ह is also changed to v, as तव्हीं tavhī, you, instead of तुम्हीं tumhī.

५) The compound स्य sy is assimilated to स s (= ss) and thence farther to ह h, as: मुंहि mūhī, तुंहि tūhī etc., which must have sprung from an original form मस्य, तुस्य etc., Prāk. already मह, तुह (thence also the other Prākrit forms मज्ज, तुज्ज = मस्य, तुस्य = मस्य, तुस्य); तांहि tāhē, of that (nom. sing. सो sō) Prāk. तस्स, Sansk. तस्य.

d) The compound क्ष kṣ.

This compound letter is assimilated in Sindhi:

a) To ख kh (= kkh), as: अक्षि akhe, eye, Sansk. अक्षिः; खीरु khīru, milk, Sansk. खीर; खारो khārō, brackish, Sansk. खार; खेतु khetu, field, Sansk. खेच; खिमा khimā, patience, Sansk. खमा; खी khī, welfare, Sansk. खेम; रखणु rakhanu, to keep, Sansk. रक्षण; खां-टि khande, patience, Sansk. खान्ति.

All these instances are against Prākrit usage, according to which क्ष ought to have been assimilated to छ čh, though ख is also admissible in Prākrit, and prove distinctly, that the Sindhi has followed its own course, independently of the Prākrit.

β) क्ष is also assimilated to छ čh, after the precedent of the Prākrit, as: रिछु ričhu, a bear, Sansk. चूष्ण; छुरी čhuri, a knife, Sansk. छुरी; छिनणु čhinanu, to pluck, Sansk. छिण; लछणु lačhanu, sign, Sansk. ल-क्षण but लखणु lakhanu is also in use in Sindhi.

According to Prākrit rule every consonant (the nasal n excepted), which is joined to क्ष, must be dropped;

but the Sindhī so far deviates from the Prākrit, that it separates any such consonant by the insertion of a vowel, as: Prāk. लच्छी, but Sindhī लछिमी lačhimī, the wife of Vishnu, Hindī likewise लछमी, Sansk. लक्ष्मी. On the other hand the Sindhī assimilates the nasal in the compound सूण kṣṇ to ख (kh = kṣ), whereas the Prākrit changes the same to ख, as: Sindhī तिखो tikhō (=tikkhō), quick, Prāk. तिख, Sansk. तीक्ष्ण.

A change of ख kh (= kṣ) to the spiritus ह h is found in Hindī, after the analogy of the Prākrit, as: Hindī दाहिना right (opposed to left), instead of the more common दक्षिखणा, but not in Sindhī, which simply clears away the doubling of the letter in Prākrit by the prolongation of the preceding vowel, as: डाखिणो dākhiṇō, right, southerm.

§. 17.

F) The spiritus ह h.

The spiritus ह cannot be assimilated to any other consonant. If therefore ह be joined to any other consonant, the compound is again separated into its component parts in the following way:

a) In the compounds ह hn, ह hm, ह is put after the nasal, a euphonic transposition, which is already common in Prākrit, as: बाहि bāhe, fire (instead of बांहि bāhe), Prāk. वरही, Sansk. वहि; चिन्हु činhu, mark, Sansk. चिह्न; the hardened Prāk. form चिन्ध or चेन्ध is not used in Sindhī.

The compound मह (instead of ह hm) is in Sindhī, on account of the preponderance of the labial, already exchanged for म mbh, as: बांभणु bāmbhanu, a Brāhman, Prāk. वम्हण, Sansk. ब्रामण.

b) ह्य hy is assimilated to झ jh (by transposition: hy = yh = jh), as: गुझो gujhō, concealed, Prāk. गुज्जाओ, Sansk. गुस्तक.

c) ह्व hv is assimilated to भ bh in Sindhi ($hv = vh = bh$), whereas in Prākrit the following semi-vowel is simply elided, as: ज़िभं jibha, tongue, Prāk. जीहा, Sansk. जिह्वा, (Hindi जीभ्).

§. 18.

E) Assimilation of three conjunct consonants.

In Sindhī, as well as in Prākrit, a compound, consisting of three consonants, can only then be tolerated, if the first consonant happen to be a nasal: as: चंद्रुः čandru, moon, मन्त्रुः manṭru, incantation.

As regards the assimilation of three conjunct consonants the preceding rules come into operation. If no assimilation takes place, the one or the other of the consonants thus joined together, is severed from the rest by the insertion of a vowel, as: शास्त्रीः śastri, a Shāstri, learned in the Shāstras (a usual title of a Brāhman), from the Sansk. शास्त्र. In reference to the assimilation itself the following rules are to be observed.

a) If one of the consonants happen to be a semi-vowel, it is dropped, and the assimilation of the remaining two consonants is effected according to the usual method, as: मराठी marāthī, a Marāthī man (or. adj.), Sansk. महाराष्ट्रः; अग्योः agyō, the foremost, Sansk. अग्न्यः; पासो pāsō, side, Prāk. पास, Sansk. पार्श्वः.

The semi-vowel य alone, when preceded by a dental, forms an exception to this rule, this compound being changed to the corresponding palatal (see §. 15, γ), as: संज्ञो sanjhō, evening, Prāk. संज्ञा, Sansk. सन्ध्या.

b) When of three conjunct consonants the two former or the two latter can be assimilated, preference is given to the stronger assimilation, as: मच्छुः mačhu, fish, Prāk. मच्छो, Sansk. मत्स्यः; in this instance त्स ts is assimilated to छ्च (čch), the assimilation of it being stronger than that of स्य to स्स.

§. 19.

G) Elision of a double consonant.

The doubling of a consonant renders the same so much stronger, that even a long vowel, preceding it, must give way and is weakened to its corresponding short one. On the other hand a double consonant, as noticed already, may again be rendered simple; but in this case the preceding vowel, to make up for the quantity of the syllable, must be prolonged, as: **राति** rāte, night, Prāk. **रत्ती**, Sansk. **रात्रि**; **कमु** kamu (= kam-mu), business, Prāk. **कम्मो**, Hindī on the other hand **काम्**.

It is quite against the genius of the language, to elide totally a double consonant; notwithstanding this some few examples of this kind are to be met with in Sindhī, as: **डुआरि** dūare, illness, **डुआरी**, adj. dūarī, ill, Prāk. **दुब्ल**, Sansk. **दुर्बल**; **मिच्छो** miō, friend (corroborated already by the Prākrit, which however preserves also the original from **मित्तो**). In these and such like examples the process cannot have been such, that a double consonant is elided at once, but it must first have been reduced to its simple base by the prolongation of the preceding vowel, as: **मीतो** mitō, instead, of **मित्तो**; from this base has sprung again, according to the usual laws of elision, the form **मीच्छो** miō, in which, against the ordinary process, long ī has been shortened to ī, **मिच्छो**.

In the forms **डुआरि** and **डुआरी**, original double b must have been changed to vv' (both letters, b and v, being already identical in Prākrit) previous to its elision; but it is quite an extraordinary phenomenon, that the following vowel has been lengthened instead of the preceding one.

Far more easily may one of the compound consonants be elided, when preceded by a long vowel, which renders the assimilation impossible, especially if one of the compound consonants be a semi-vowel, as: वाघु vāghu, a tiger, Sansk. राणी rāṇī, queen, Sansk. राणी. Thus even two semi-yowels may disappear, as: पासो pāsō, side, Sansk. पार्श्व.

§. 20.

H) A double consonant at the beginning of a word.

A compound consonant at the beginning of a word is subject to the same laws of assimilation, as in the midst (or end) of a word. But as a double consonant would not be utterable at the beginning of a word, one of the assimilated, i. e. doubled consonants is simply cast off, so that only the simple base of the consonant remains, as: जलणु jalaṇu, to burn, instead of: ज्जलणु jjalaṇu, Sansk. ज्वलन्; वाघु vāghu, tiger, instead, of व्वाघु vvāghu; कधुँ kandhu, shoulder, instead of क्कधुँ kkandhu. But if a word be compounded, the common laws of assimilation are applied (to the second), as: इब्बलु ḍubalu, weak, Prāk. दुब्बल.

Those compounds, which are not susceptible of assimilation, are dissolved into their component parts by the insertion of a vowel, as: किलेसु kilēsu, weariness, Prāk. किलेस, Sansk. क्लेशः; सुमरणु sumaraṇu, to remember, Prāk. सुमर्, Sansk. स्मर् (सृ); or the first letter of the compound is cast off, which is particularly the case, if this happen to be a sibilant, as: नीहु nīhu, love, Prāk. सणेह सणेह, Sansk. सेह; but if the sibilant be followed by a semi-vowel, the latter, as the weaker, is dropped, as: साहु sahu, breath, Sansk.

શ્વાસ; સાલો sālō, wife's brother, Prāk. સાલો sālō, Sansk. શ્વાલ.

ચ tr and દ્ર dr, which in Sindhī are commonly changed to the corresponding cerebrals, keep their place as well at the beginning as in the midst (or end) of a word, as: ટ્રે trē, three; ડ્રાક્ષ દ્રાક્ષા drākha, grape, but Hindī દાખ, Sansk. દ્રાક્ષા.

THE SINDHI ALPHABET.

§. 1.

Up to the present time various alphabets have been in use in Sindh, the Muhammadan portion of the community using the Arabic characters, loaded with many dots, to express the sounds peculiar to the Sindhi, and the Hindū population employing different alphabets of their own, which vary very much, according to the locality, in which they are used, though all of them are originally derived from an old Sanskrit alphabet. These latter alphabets, which are known in Sindh by the name of the Banyā characters, are utterly unfit for literary purposes, as they have become greatly mutilated in the course of time and are very deficient in the vowel and consonant system, so that the Hindū merchants themselves, after a lapse of time, are hardly able to reproduce with accuracy what they have entered in their ledgers. No alphabet suits the Sindhi better, than the Sanskrit alphabet, the Sindhi being a genuine daughter of Sanskrit and Prākrit. But appropriate as the Sanskrit characters are to the Sindhi sounds, they will under the present state of society in Sindh be hardly in their right place, religious prejudices preventing the great majority of the population from using them in their writings. Sindh has been the first Indian country, which has succumbed to the fury of the Moslim invaders, and Hinduism and the culture of Sanskrit literature has been

so completely swept away from its borders, that it is now, as has been stated, "a country without castes and Brahmins."

The Muhammadans of Sindh, as soon as they tried to employ their native idiom for literary purposes, detected, that the Arabic system, which had been forced upon them as a necessary consequence of the Islām, was deficient in many sounds, and they endeavoured to make up for this deficiency by dotting the nearest corresponding Arabic letters. The manner, in which they have done this, has not been very satisfactory. They were not led by any system and therefore the emendation, they attempted at, stopped half-way.

In the guttural class the Arabic base **ڪ** (k) was indiscriminately used to express the sounds k, kh; g, gh, ḡ; the aspiration (kh, gh) was left unnoticed, and for the media g not even the corresponding Persian letter (**ڱ**) was supplied; the guttural n was expressed by the compound **ڱ** (nk).

In the palatal class the aspirate ch was happily distinguished by an additional dot (= **ڇ**), and jh marked likewise **ڇ**; also the peculiar Sindhi j̄ (dy) was not forgotten and marked by **ڇ**; the palatal n̄ (ny) was again expressed by the compound **ڇ**, so that in this class all sounds were provided with distinguishing marks.

In the cerebral class, which is completely wanting in the Arabic system, the bases of the dentals were retained and the dots distributed in such a way, as to distinguish them from the corresponding dentals, viz.: **ڌ** = t; **ڌ** = th; **ڍ** = d, **ڍ** = dh; **ڎ** = d̄, a method, which is not without ingenuity; but the cerebral r and the cerebral n were again completely forgotten (i. e. they were expressed by the corresponding dentals, r and **ڻ** n) and left to the knowledge of the reader.

The dental class did not offer many difficulties; only the aspirates had to be provided with diacritical

marks, which was done in the following way: ঁ = th, ং = dh.

The same was the case with the labial class, where the aspirates only were to be pointed out by peculiar marks; but here their skill seems to have left them. In order to express ph, refuge was taken to the peculiar Arabic and Persian letter ঁ (f), which was provided with two additional dots = ঁ ; bh having been expressed already by ং ; the peculiar Sindhi b was dexterously rendered by ঁ .

The Sindhīs had in this undertaking apparently the Sanskrit alphabet before their eyes, where the aspirates are written and treated as one sound. Accordingly they tried to express the aspiration of a letter by additional dots, which overloaded the few Arabic bases with diacritical signs.

The necessity further, to provide marks for the cerebral class, compelled them, to distribute afresh the dots for the dental aspirates, so that the eye finds only with difficulty a resting-place in the confuse mass and position of diacritical marks, as: ঁ = t, ঁ = t; ঁ = th; ঁ = th.

This attempt to adapt the Arabic characters to the sounds of a Prākrit language is very interesting, though the method applied has followed a wrong track and has not been extended to all the sounds of the language. The way, in which this has been done in Hindūstānī, is far more correct, in fact, the only course, which can be taken in adapting the Arabic letters to an Indian language. The Arabic system knows no aspirates, and consequently the aspiration must be expressed by an additional ঁ h, if the original character of the Arabic alphabet is to be preserved in any way; else a quodlibet will be made out of it, which may be designated by any name but Arabic.

It was therefore soon found, when European scholars began to pay attention to the Sindhi, that the

common Sindhi characters would not do for scientific purposes. New characters were in consequence composed by a Bombay civilian and unfortunately introduced into the government schools of Sindh, without being first submitted to the examination of competent scholars.

This new system, instead of striking at the root of the previous confusion, merely endeavoured to make up some deficiencies of the old, while retaining all its errors, so that it cannot even boast of the compactness of the old system.

The alterations and emendations were the following:

In the guttural class, where the old system was most deficient, as we have seen, the Persian letter گ g has been justly taken in, and from the Hindūstānī, the aspirate ڪ gh, of which we fully approve. We should now reasonably expect to find the compound ڪ kh corresponding to ڪ gh; but to our utter surprise we find the old error repeated, and 'kh' again rendered by the simple base ڪ k. So it has happened, that all the prints published in this character are disfigured by the letter ڻ, which is now used throughout as the simple base for k, whereas it is well known, that ڻ is only used at the beginning of a word, when connected with a following letter and in the midst of a word only, when unconnected with the preceding and connected with the following letter, and that it is in no way differing, as regards its pronunciation, from ڪ; as a final letter the shape of ڻ has never been seen before.

The guttural n, which in the old system was consequently rendered by ڦ (nk), has been expressed in the new system by ڱ, which is quite inappropriate; for the base is not 'g', but 'n', pronounced with the guttural organ, and in the Arabic consonantal system it can only be rendered by a compound letter (ڦ ng). The peculiar Sindhi ڳ is marked ڱ; we have only to point out the inapplicability of two dots beneath ڪ, and the frequent confusions, to which it will give rise.

In the palatal class we meet with the same inconsequence; the aspirate $\check{c}h$ has been taken over from the old system (ঁ), whereas for jh the Hindūstānī compound খঁ has been borrowed. In the other letters of this class only the dots have been differently distributed; j (in the old system marked জ) has been expressed by জ, and the palatal n by ঙ, which is less to the point than the old জ, which was as correct as it could be rendered.

In the cerebral class only the dots have been differently arranged as: $t = ত$ (old system ত), $th = ত$ (old system ত); $d = দ$ (old system the same), $dh = দ$ (old system the same), $\bar{d} = ঢ$ (old system ঢ); the cerebral r , which had not been marked at all in the old system, has been borrowed from the Hindūstānī (ঝ), and the cerebral 'n' is marked by the antiquated method of placing a b above it (ৰ), which is highly inconvenient in writing, and has therefore been justly discarded in Hindūstānī, where formerly the cerebrals used to be marked by the same letter.

In the dental class the old system has been retained unaltered.

In the labial class the base ফ was retained for ph , with additional dots (= ফ; old system ফ); bh was rendered by প, as in the old system.

We fully allow, that the old Sindhi system of writing did not answer its purposes, quite abstracted from its deficiency; but instead of emending the old system by a different distribution of dots and inserting a few Hindūstānī letters, we consider it far more advisable, to adopt the whole Hindūstānī consonantal system, and to mark those sounds, which are peculiar to the Sindhi, by convenient dots.

The Sindhi language is restricted to the comparatively small province of Sindh; we cannot therefore see any reason, why the Hindūstānī alphabet, which

is known throughout the length and breadth of India, and which is a compact system in itself, should not be preferred to such a motley composition?

The number of the Indian alphabets should not be augmented, but rather, wherever possible, be restricted, as they only serve as barriers to mutual intercourse. If therefore the old system of writing proves unfit for literary purposes, we consider it for the best, to substitute one universally known, instead of emendating imperfectly a local alphabet, which has no chance to spread beyond its narrow borders.

As under the present circumstances it is not likely, that the Hindū portion of the community will adopt the Hindūstānī alphabet, owing to religious scruples on their side, we have chosen for them the Hindī characters, with some slight deviations from the system employed by Capt. Stack, which were imperatively necessary, and which will be noticed further on. We may say the same of the Hindī alphabet, what has been remarked on the Hindūstānī; it is well known throughout India, and the common vehicle of literature amongst the whole Hindū population. An emendation of the old Banya characters would have been far more useless, than that of the Arabic system current amongst the Moslems.

§. 2.

I. The Sindhi consonantal system.¹⁾

	SINDHI.				ARABIC LETTERS.			
Gutturals:	ڪ; ڪھ	ڪ; ڪھ	ڻ	ڻ	ء	ء	ڻ	ڻ
	ڪ; ڪھ	ڳ; ڳھ	ڻ	ڻ	ء	ء	ڻ	ڻ
	k; kh	g; gh	n	n	h	h	g	g
Palatals:	ڏ; ڏڻ	ڏ; ڏڻ	ڙ	ڙ	ڻ	ڻ	ڙ	ڙ
	ڏ; ڏڻ	ڙ; ڙڻ	ڙ	ڙ	ڻ	ڻ	ڙ	ڙ
	ڇ; ڇڻ	ڇ; ڇڻ	ڙ	ڙ	ڻ	ڻ	ڙ	ڙ
Cerebrals:	ڦ; ڦڻ	ڦ; ڦڻ	ڦ	ڦ	ڦ	ڦ	ڦ	ڦ
	ڦ; ڦڻ	ڦ; ڦڻ	ڦ	ڦ	ڦ	ڦ	ڦ	ڦ
Linguals:	.	.	.	.	.	.	.	.
Dentals:	ڦ; ڦڻ	ڦ; ڦڻ	ڦ	ڦ	ڦ	ڦ	ڦ	ڦ
	ڦ; ڦڻ	ڦ; ڦڻ	ڦ	ڦ	ڦ	ڦ	ڦ	ڦ
Labials:	ڦ; ڦڻ	ڦ; ڦڻ	ڦ	ڦ	ڦ	ڦ	ڦ	ڦ
	ڦ; ڦڻ	ڦ; ڦڻ	ڦ	ڦ	ڦ	ڦ	ڦ	ڦ
	p; ph	b; bh	m	v	,	,	b	f

We subjoin here the common alphabetical order of the Arabic-Sindhi Alphabet:

1) In the Romanized transcription we have followed the Standard Alphabet, by Prof Lepsius (2^d edition).

Un-connected.	Final.	Med.	Initial.	Name.	Pronunciation.
أ	ل	ا	ا	أَلْفٌ	b
ب	ب	ب	ب	بِي	ba
ت	ت	ت	ت	بَيْهَةٌ	t
ث	ث	ث	ث	بَيْهِي	th
ج	ج	ج	ج	بَيْهِي	j
ح	ح	ح	ح	بَيْهِي	h
خ	خ	خ	خ	بَيْهِي	x
د	د	د	د	دَالٌ	d
ذ	ذ	ذ	ذ	ذَالٌ	z
ر	ر	ر	ر	رَيْهَةٌ	r
ز	ز	ز	ز	رَيْهِي	z
ش	ش	ش	ش	رَيْهِي	sh
ض	ض	ض	ض	رَيْهِي	dh
ط	ط	ط	ط	رَيْهِي	t
ظ	ظ	ظ	ظ	رَيْهِي	dh
غ	غ	غ	غ	رَيْهِي	g
ف	ف	ف	ف	رَيْهِي	f
ق	ق	ق	ق	رَيْهِي	q
ڭ	ڭ	ڭ	ڭ	رَيْهِي	q

THE SINDHI ALPHABET.

9

Un-connected.	Final.	Med.	Initial.	Name.	Pronunciation.
س	س	س	س	سِين	s
ش	ش	ش	ش	شِين	š
ص	ص	ص	ص	صَاد	s̄
ض	ض	ض	ض	ضَاد	z̄
ط	ط	ط	ط	طُرْيٰ	t̄
ظ	ظ	ظ	ظ	ظُرْيٰ	ð̄
ع	ع	ع	ع	عَين	z̄
غ	غ	غ	غ	غَين	ɣ̄
ف	ف	ف	ف	فِي	f
ق	ق	ق	ق	قَاف	q
ک	ک	ک	ک	کَاف	k
گ	گ	گ	گ	گَاف	g
م	م	م	م	مَاف	ḡ
ل	ل	ل	ل	لَام	l̄
ن	ن	ن	ن	نُون	n̄
و	و	و	و	وَاد	v̄
ه	ه, هـ	ه, هـ	ه	هِي	h̄
ی	ی	ی	ی	بِي	y

The (purely) Arabic letters are also used as numeral values, in recording (by brief sentences, in which the sum of all the letters must be added together) historical events.

ا	1	ح	8	س	60	ٿ	400
ب	2	ط	9	ع	70	ڦ	500
ج	3	ي	10	ف	80	خ	600
د	4	ك	20	ص	90	ڏ	700
ڙ	5	ل	30	ق	100	ڦ	800
,	6	م	40	ڦ	200	ڦ	900
ڙ	7	ن	50	ش	300	غ	1000

This method of computation is called abjad, from the first four letters, which are pronounced as a group. The following technical groups are:

هَوْزٌ، حَطِيٌّ، كَلْمَنٌ، سَعْقَصٌ، قَرْشَتٌ، شَخَذٌ، ضَطَاعٌ.

The Arabs have borrowed this whole system from the Hebrews and have therefore also followed the order of the Hebrew alphabet; the first nine letters represent the units 1 — 9; the nine following the tens, the nine following the hundreds and the last غ a thousand.

The order of the Hebrew alphabet goes only as far as ٿ (400); from thence the Arabs have gone their own way, by using those letters, which are peculiar to their own language.

1) The Gutturals.

The gutturals k, g are pronounced in the common manner; their aspirates, kh, gh, as all other aspirates, form, according to the Sanskrit system, one sound, and must therefore be pronounced by a strong breathing of the respective simple base. Peculiar to the Sindhi is the guttural n̄, which is throughout used as an independent sound (like the English ng in "sing"), and never precedes the letters of its own varga or class, in which case Anusvāra or simple n̄ is employed (see Introduction §. 5). In the Hindī alphabet it is expressed by ئ, it being an original Sanskrit sound, but the Arabic system, which knows only one dental n (ن), offers great difficulties in this as in other respects. In Hindūstānī an independent guttural n̄ is not to be met with; we have therefore been compelled to circumscribe it by the compound ئ ng, which comes nearest to it, following therein the track of the old Sindhi alphabet. But one difficulty still will remain, that the guttural simple n̄ can thus not be distinguished from the guttural n̄ preceding a letter of its own varga, as: آنک (انک) anu, body, and آنگ (انگ), or more properly: آنگ (انگ) angu (angu) a limb. In the alphabet, now in use, an attempt has been made, as has been adverted to, to obviate this difficulty (viz.: ئ = n̄), but we cannot agree, that the problem has been solved satisfactorily, a false base having been chosen for the guttural nasal. Practically the difficulty will be easily surmounted by any careful student, as there are only a few nouns in the language, in which simple guttural n̄ is found.

We subjoin here an alphabetical list of all those words, in which the simple (unconnected) guttural nasal is to be found:

آنک m. anu, body; آنگارو m. anārō, Tuesday. آنگاري f. anārī, a disease of the gums etc. آنگاريون m. anāryō,

a bruise in the sole of the foot; آنکرُ n. ańaru, coal; آنکرُ m. ańuru, a finger's breadth. آنکرِ f. ańure, a finger; toe; آنگنُ m. ańanu, courtyard; آنکوٽھو m. ańūthō, the thumb; آنکوٽھي f. ańūthī, a thumb-ring. بھانکو m. bhānō, share, and its derivatives, as: بھانگائتو adj. bhānāitō, in shares; بھانگيرو m. bhānērō, a sharer. پھينگنو m. phēnānō, the orbicular excrement of camels (پھينگني) f. phēnīnī, the orbicular excrement of sheep etc.). جانگورو m. jānūrō, the wild Beru fruit; جانگوري f. jānūrī, the wild Beru tree; چنکو adj. čanō, good, and its derivatives. ڏانکوٽرُنْ m. dhanāī, a manufacturer of saltpetre; ڏنکري v. a. ڏanōraṇu, to flog; ڏنکتو adj. ڏunitō, stout; ڏنکري f. ڏunīrī, a stick to beat clothes with (in washing); ڏھنکنو m. ڏhuṇīnō, name of a fish. رنگ m. rańu, colour; رنگنُ v. a. rańanu, to dye, and its derivatives; رنگو m. rańō, a carpenter's chalk-string. سانگاهه f. sānāha, or: سانگاهه f. sānaha, care, and its derivatives (as: سانگاههنُ adj. sānāhitō, careful, سانگاهه adj. sānāhū, ditto); v. n. sānāhaṇu, to be careful. سنگ m. sańu, connexion by marriage, and its derivatives; سنگس m. sińu, born, and its derivatives; سنگاري f. sińarī, name of a fish (or: سينگاري sīnārī); سنگرُ m. sańaru, the seed-pod of the thorn-tree; سنگنُ v. a. sańanu, to point out; سينگ سينگ f. sīna, bow. گانکو m. gānō, or گانکي f. gānī, name of a fruit and shrub (*Grewia betuloefolia*). لنكُ m. lańu, lameness (لنكو adj. lańō, lame); لينگ m. lińu, limb; لينگ f. lińa,

a trip in carrying; لِنْكَوْ m. liñō, time, turn (besides: لِنْكَا f. liñā, ditto). مَنَكَ f. maña, a betrothed girl; مُنْكُ m. muñu, a grain of mung; مَنَارُ m. mañaru, fire; مُنِيرُ m. muñirō, a mallet (used by washermen); مَنَكَنْ v. a. mañanu, to ask, to beg, and its derivatives; مُنَكَوْ adj. mōñō, having the colour of mung; نِنْكَنْ adj. & adv. niñunō, entirely, wholly. وَانْكَنْ m. vāñanu, the egg-plant, and its derivatives; هِنْكِنْ f. hiñu, Assafoetida; هِنِيرُ m. hiñirō, name of a fruit of an aquatic plant.

Another letter peculiar to the Sindhī is گ, ڳ, ڳ; it is not found in Hindī or Hindūstānī, nor in any of the cognate dialects, and we have therefore been compelled to provide it with a mark of its own. After the precedent of the Paštō we have added a hook below the under parallel line, which marks off this letter strongly enough, without giving rise to any confusion or misconception. The pronunciation of ڳ is quite peculiar; it is that of the letter g uttered with a certain stress in prolonging and somewhat strengthening the contact of the closed organ, as if one tried to double the sound in the beginning of a word, as gga. The pronunciation is so far quite in accordance with the origin of this and the other three letters, peculiar to the Sindhī, though they are now treated to all intents and purposes as simple letters; e. g. ڳ āgu, the front, Prāk. अग्ग, Sansk. अग्न (compare Introduction §. 15, b); ڳ لَگَوْ lagō, applied, Prāk. लग्ना, Sansk. लग्न (see Introduction §. 14); بَهَگَوْ bhagō, broken, Prāk. भग्ग, Sansk. भग्म. In other instances, where an original doubling of g cannot be proved etymologically, the use of this harsh ڳ must be explained by the influence of the following letters, as: ڳوڻُ gōthu, a village, Prāk. गोटु, Sansk. गोष्ठु; in this, as in similar cases, the weight of the double t̤h, which

in Sindhī has been reduced to its simple base by the prolongation of the preceding vowel, seems to have been thrown forward on g. Such an influence is especially exercised by a following r, as: گرُو garō, heavy, Prāk. گارو, Sansk. गुरु.

Both letters, g and ḡ, must be carefully distinguished in pronunciation, as the signification of a word varies considerably according to the use of one or the other letter, as: گرُو garō, mangy, but گرُو ḡarō, heavy etc.

2) The palatals.

The palatals ج j and چ č, and their respective aspirates ڇ jh, and ڻ čh, are pronounced in the common Indian way as simple sounds, and are grammatically treated as such, though they are, according to their present pronunciation, compound sounds. Originally they cannot have been pronounced, as they are at present, for else the grammatical rules of Pāṇini would be incomprehensible. In our days چ is pronounced as English j, and ڻ as English ch, that is to say, as dz and ts respectively; how these sounds, if they are to be treated as simple ones, should be aspirated or doubled by any human organ, is past our conception. The old pronunciation of these letters¹⁾ must have gone through great variations, till they have become the compound sounds of the modern Indian idioms.²⁾ In the Roman transcription they have therefore not been marked by the palatal stroke (—), but by the same sign, with

1) See Standard alphabet, p. 93.

2) The pronunciation of the Marāthi چ and ڻ as ts and dz respectively before the vowels a, ā, u, ū, ai, ō, does not fall under this head, as this is owing to Drāvidian influences and only occurs in words of non-Arian origin.

which the sibilant sh (= š) is provided, to point out their modern pronunciation.

The Sindhi has preserved the palatal nasal ñ (ણ) as an independent sound, which never precedes the letters of its own varga, for which purpose anusvāra (and in Hindūstānī writing simple ়) is used. The Hindūstānī being destitute of a palatal nasal, we had to provide a new character. Following the analogy of the old Sindhi alphabet we chose for it the compound ણ, which comes nearest to it, for the palatal ñ of the Sindhi is properly a compound sound, and is pronounced ny. The proper circumscription by ણિ would not do for this reason, that the palatal ñ is still considered by the Sindhi as a simple sound and rendered in Sanskrit writing by ણ; it ought therefore to be pointed out, as near as possible, as such, for which purpose the compound ણ answers much better, than ણિ, which latter would give rise to many misconceptions. In the Romanized transcription it has simply been furnished with the palatal line = ñ.

The sign chosen for it in the alphabet at present in use viz.: ણ, is not to the purpose, as the base is not ણ, but the nasal ન, with a subsounding y.

The sibilant ش, ણ š, which we have inserted in our scheme in the palatal row, is no longer a palatal sound at all, but a pure dental sh = š. The original pronunciation of ણ is more than doubtful; now-a-days it is in no way differing from our common sh, and might therefore be as well classed under the dentals. The Arabic-Persian ش is always rendered in Sanskrit writing by ણ; but it is also found in pure Sindhi words, as: شينهُ شِينْهُ šīhu, lion etc. compare; Introduction §. 5.

Peculiar to the Sindhi is જ, ઝ, j. It is now treated as a simple sound, but it has in most cases, as etymology proves, sprung from a double jj (= ઝ), and is still pro-

nounced as a compound sound = dy; e. g.: **ାଜୁ** (= adyu), to-day, Prāk. **अज्ञा**, Sansk. **अज्ञा** (on the assimilating process see Introd. §. 15.); **जା**, vijā, science, Prāk. **विज्ञा**, Sansk. **विद्या**; **ବେଜୁ**, vēju, physician, Prāk. **वैज୍ଞା**, Sansk. **वैद୍ୟ**. In other nouns though an original doubling of **ତ** cannot be traced etymologically, as: **ଜତୁ** jaṭu, a Jat, Hindī **जट**; and **ତ** is in such instances frequently exchanged for **ଜ**, as: **ଜାତ୍ରୀ** jātrī, or: **ଜାତ୍ରି** jātrī, a pilgrim, Sansk. **यାତ୍ରୀ**).

3) The Cerebrals.

The cerebrals **ତ** t and **ଡ** d, and their respective aspirates, **ଥ** th and **ଧ** dh are common to all the North-Indian vernaculars; they are pronounced by turning the tip of the tongue towards the roof of the mouth whilst sounding the dental bases, t, d, etc. respectively.

The Sindhi has likewise preserved an independent cerebral **ନ**, **ଣ**, n, which is not bound to the letters of its own varga as: **ଵାନୁ** vanu, a tree (Sansk. **वन्**) **ତହନୁ** thanu, the teat of an animal, Hindī **थन्**, Sansk. **स्तन्**. It is pronounced very hard and resembles much the compound nr (in Paštō it is therefore very frequently rendered by nr).

In Sindhi it exchanges therefore occasionally its place with the cerebral r, as: **ମାନ୍ହୁନ** mānhū, man, or: **ମାର୍ହୁନ** mārhū. The cerebral **ଡ** d, which in Prākrit already frequently supplants the dental d, has in Sindhi given birth to two other cerebral sounds, viz.: **ଢ**, **ଙ୍କ** ḍ, and **ଝ**, **ଙ୍ଗ** ḡ, and this again aspirated, **ଫ୍ଳ**, **ଫ୍ର୍ଙ୍କ** ḡh.

ଢ, **ଙ୍କ** ḍ is pronounced in a similar way as g; the cerebral d (**ଡ**) is uttered with a certain stress in prolonging and somewhat strengthening the contact of the closed organ, as if a double d was to be pronounced.

Originally it is, as \bar{g} , a double \dot{d} , as may be still proved in most cases by etymology; e. g.: $\text{ڻڻ} .vad\bar{o}$, great; Prák. ڦڻ, Sansk. ڦڻ; چوڏهون ڇoڏahō, the fourteenth, Prák. ڇوڏهون. But the Sindhi, which is very fond of hard cerebral sounds, often employs this letter \dot{d} , where no original doubling of the cerebral has taken place, especially at the beginning of words, where the full stress of the voice can be laid upon it, as: ڏولی dōlī, a kind of sedan chair, Prák. ڏولा, Sansk. ڏولा (compare Introd. §. 6. 4). The simple cerebral \ddot{g} has been thus nearly totally supplanted at the beginning of a noun by \dot{d} , and \dot{d} is only found in a few nouns, to distinguish them from others written else quite alike, as: ڏٿهڻ dīthō, obstinate, but ڏٿهڻ dīthō, seen.

It has therefore been a great mistake of Capt. Stack, that he has not distinguished \ddot{g} \dot{d} from \ddot{g} \ddot{d} , and marked both sounds by the same diacritical dot (= \ddot{g}), though he has been aware of their different pronunciation. A Sindhi will never confound \ddot{g} \dot{d} with \ddot{g} \ddot{d} ; they are in his mouth thoroughly distinct from each other and have been differently marked already in the old Sindhi alphabet (viz.: \dot{d} = ϑ , and \ddot{d} = $\ddot{\vartheta}$). We were therefore compelled in this respect to deviate from Capt. Stack's Sanskrit alphabet, retaining for the simple cerebral \dot{d} the original Sanskrit letter \ddot{g} , and marking the sound of \ddot{d} by a line beneath \ddot{g} (= \underline{g}), the dot beneath \ddot{g} being reserved for some other sound, which we shall presently notice.

The cerebral \ddot{g} , \ddot{g} r , and its aspirate $\ddot{g}\acute{g}$, \ddot{g} rh have sprung from the cerebral \ddot{g} \dot{d} and $\ddot{g}\acute{g}$ \dot{dh} respectively (see Introduction §. 7, 2), as: ڳ ڳ gūru, molasses, Sansk. ڳ; ڌڌ رڌ رڌ drīhatā (ڌڌڌتا) firmness, Sansk. ڌڌتا. We have noticed already (l. c.), that by far the greatest number of words, in which r or rh is to be found, is

taken from some aboriginal tongue, which is now lost, and which must have had a great predilection for cerebral sounds (as the Drāvidian idioms of the south) and to the influence of which the preponderance of the cerebrals in the north Indian vernaculars must be ascribed.

The two peculiar letters ڏ (tr) and ڻ (dr), which Capt. Stack in his Sindhi Grammar has advocated for the Sindhi under the cerebral class, are found, on nearer investigation to be compound sounds (see Introduction, §. 15.) and may therefore be safely discarded from the alphabet, as they ought to be written ڌ tr and ڻ dr respectively, as: پُڌ putru, son, Prāk. پُڪ, Sansk. पुचः; ڌاڪ drākha, grape, Sansk. द्राक्षा. A subscribed r is also found in some nouns with the aspirate ڌ dh, as: ڌاپण dhrāpanu, to be satiated, and its derivatives, as: ڌاڻण dhrāinu, to satiate; ڌاڻ dhrāu, satiety, all of which are sprung from the Sansk. root नृप् (तर्पण); ڏढ ڏad̥hru (also written: ڏڏ ڏad̥hu), a cutaneous disease, Sansk. ददू, Hindī दाढ़ (compare Introduction §. 15. b. β).

We have not inserted the cerebral š ڜ in the Sindhi alphabet, though in Capt. Stack's Sindhi Dictionary a few words are written with ڜ. This letter is completely ignored by the common people and left unnoticed in the old Sindhi alphabet; only a Brāhman now and then uses it, to show his knowledge of Sanskrit (compare Introduction §. 5).

4) The dentals.

The dental row offers nothing particular; ڻ r, which is considered a cerebral in Sanskrit, has become a pure dental in the modern idioms.

5) The labials.

It is to be noted, that ڦ, ڻ ph, is to be pronounced as the aspirate of ڦ, ڻ p, and never as f, which is of Arabic or Persian origin, wherever found.

Peculiar to the Sindhī is the letter ب, ب b; it is pronounced in the same way as ḡ and d̄, being originally a double b, as: ب ba, two, Sansk. व्वा (= vva = bba; see Introduction §. 15. d. a); بुबु kubō, hump-backed (see Introd. §. 13); بُل दाबलु dabalu, weak, Prāk. दुबल, Sansk. दुर्बल. In other nouns however an original doubling of b cannot be traced out, and the language seems to use ب b and ب b quite arbitrarily, as: بابو bābō, father, but, بابو bābō, father's brother, both nouns being derived from the Turkish بابا father.

The nasal of this class is m; but when preceding a letter of its own varga it is supplanted by simple n (or anusvāra), as in all the other rows; e. g.: آنْب (انبو) ambu, a mango; کنْبھار (کنبھار) kumbhāru, a potter.

§. 3.

On the purely Arabic letters.

The Sindhī, as well as the Hindūstānī, has, in consequence of the forced introduction of the Islām, been considerably mixed up with Arabic elements, and though the vulgar pay no attention to the particular pronunciation of the genuine Arabic sounds, the original Arabic orthography has been generally adhered to.

Under the guttural class we find the letters: ح, ح, خ, خ, ق, ق, the Roman transcription of which we have conformed to the Standard alphabet, though these letters are somewhat differently pronounced in Sindhī. ح, which is in Arabic treated as a consonant, is generally ignored and only its accompanying vowel articulated, as: حقلة q̄ulu, intelligence, is sounded: akulu. In the midst of a word ح is either passed unnoticed (i. e. only the respective vowel is uttered) as: نعمة niamata (properly:

ni;amata) or ع with its accompanying vowel is pronounced as a long syllable, as: نَلْبَنْدٌ a ferrier, is sounded like: nālbandu (properly: na;lbandu). and by ignorant people also written accordingly; or the ع with its respective vowel is dropped altogether; as: طَاعُمٌ food (ta;āmu) is commonly pronounced: tāmu. The same is the case at the end of a word, where ع with its vowel is contracted by the vulgar to a long syllable, as: جَمَعٌ receipt-account (jama;a) is pronounced like jamā, and mostly written accordingly; only the Mullās, who pretend to a knowledge of Arabic, affect the deep guttural articulation of the Arabic. In Sanskrit writing ئ is therefore simply rendered according to its accompanying vowel, and not distinguished by any particular mark or dot.

The deep Arabic ح h is treated in the same way and pronounced as simple h, as: حَالٌ hālu, state, is sounded: hālu. The Arabic and Persian خ x is commonly pronounced by the vulgar (especially the Hindūs, who are quite unable to articulate x) as kh, as: شِيخٌ šīxa, a spit, is sounded: šīkha (Pers. سیخ).

The Arábic or Persian غ γ is pronounced in Sindhī as simple g, and very frequently exchanged for ڪ in writing, as: بَاغٌ bāyu, garden, is sounded as: bāgu; غَمٌ γamu, grief, as: gamu etc.

The deep guttural ق q of the Arabic is articulated in Sindhī like simple k, as: قَومٌ qōma, a tribe, clan (Arabic قَوْمٌ), is pronounced like: kōma; قُولٌ qaulu, word, like: kaulu etc. The Hindūs ignore all these foreign letters in their writings and render them by the nearest Sanskrit consonants, as has been adverted to.

The lingual letters, which are peculiar to the Arabic, are not distinguished in Sindhī pronunciation from the

corresponding dentals; ط t is sounded like common t, and ص s like z; ظ ð and ض z likewise as z. The Hindūs on the other hand pronounce ظ and ض like j, and render these letters promiscuously according to their actual pronunciation, which is frequently done by the Musalmāns likewise, especially the unlearned.

The Arabic letters, which figure under the dental row, viz.: ش ش, ذ ذ, and ء ء (the two latter of which are also common to the Persian) are pronounced in Sindh (and India generally) as follows: ش like s, ذ and ء like z, whereas the Hindūs pronounce these two latter consonants like j and render them also accordingly by ج, which is not unfrequently done by the Moslims also.

The Arabic and Persian ف f is sounded by the Muhammadans as f, but by the Hindūs as ph, and rendered in their writings by پ

§. 4.

II. The Sindhi vowel system.

We next subjoin a tabular survey of the Sindhi vowel system.

1) Simple vowels:

ا, آ	ئ	ا	ای	و	و
ا, آ	ئ	ي	ئي	و	و
ا	ئ	i (e)	ي	و	و

2) Diphthongs:

آئی	اؤ
ai	au

3) Nasalized vowels.

اں	آں	اں	اےں	اں	اون
اَن	آَن	اَن	اَئِن	اَن	اُون
اَن	آَن	اِن	اِئِن	اِن	اُون
اَن	آَن	اِن	اِئِن	اِن	اُون
اَن	آَن	اِن	اِئِن	اِن	اُون

1) Simple vowels.¹⁾ The Sindhi uses all the vowels, common to the Sanskrit and Prākrit; but it is to be noted, that i, when preceded or followed by h, or when closing a word, has the sound of short e (see Introduction §. 2. b). ē and ō are in Sindhi, as already in Prākrit, simple (and not Guna) vowels (see Introduction §. 2. d), and consequently always long (and not anceps, as in Prākrit).

As the Arabic is destitute of the sounds ē and ō, a great difficulty arises in Sindhi as well as in Hindūstānī, how to distinguish ī from ē, and ū from ō. The Indian grammarians have therefore invented the term of يَاهْلَيْهِ مَجْهُولَيْهِ yā-e majhūl, or the unknown ی for the sound ē, and وَاهْلَهِ مَجْهُولَهِ wā-e majhūl, or the unknown و, for the sound ō; but at the same time no practical measures were taken, to mark off ē and ō by any diacritical sign, and the reader was left to help himself,

1) As we shall further on employ only the Hindustānī characters, we cannot enter here more minutely on the Sanskrit vowel system, and we refer therefore the student for nearer information to any Sanskrit grammar. We shall only make use of the Sanskrit characters in the course of this grammar, as occasion may call for.

as best he could. But as the distinction of ī from ē and ū from ō is somewhat difficult for a beginner, especially a European, and for the right understanding of the language very important, we have contrived to distinguish ē from ī by a perpendicular line, as: کی kē, some, کی kī, somewhat; and ō from ū by placing the sign — above , as: تون tō, from-on; تون tū, thou. In prints, destined for the use of natives, these distinctions may be dispensed with as more or less superfluous; but in prints, intended for the use of Europeans I have no doubt they will prove very serviceable and clear away many a stumbling block.

In Arabic writing the short vowels a, i, u are not expressed in the body of the consonants, but by mere marks, placed above or beneath the consonant, after which they are to be sounded; if the consonant happen to be an aspirate, the vowel mark is placed on the accessory ۚ . The mark for a is —, and is called فتحة fath'ah (in Persian زَبَر zabar); the mark for i is —, and is called كسرة kasrah (in Persian زِير zīr, pronounced in India: zēr); the mark for u is —, and is called ضمة zammah (in Persian پیش pīsh, pronounced in India: pēsh) e. g. فـ fana, فـ fini, فـ funu. But if a noun commence with a short vowel, ا (alif) must serve as base for the these vowels, the vowels themselves being considered only as auxiliary signs for the consonants, as: آ ana, ا ini, ا unu. In Arabic initial ا is in these cases always provided with hamzah, as: أـ، إـ، اـ, but in Hindūstānī it is dispensed with, to which practice we shall also adhere in Sindhi.

The three long vowels: ā, ī, ū are expressed in the body of the consonants by the letters ا, ي, و, with the addition of the respective vowel points; in this case

ا, ي, ، are called سَاكِنٌ sākin, or quiescent, because they are not moved by a vowel of their own; e. g.: هَارِيٰ hārī, a peasant; مَارُوٰ mārū, a beater; مُورِّي mūrī, capital (in trade) چِيكَاتٌ čikātu, creaking. The same holds good with reference to the vowels ē and ō, which are not (originally) distinguished in writing from ī and ū, as: چَهِيرَهٰ čhērō, whetting.¹⁾

Long a, when initial, is expressed by † and the sign ~ placed above it, as: ئَدَارُ adaru, courtesy. This sign is called مَدَّ maddah, i. e. extension, and is properly an alif placed above horizontally. Long i and u, when initial, must be preceded by alif, to support the respective vowel point, as يٰ and ، themselves are quiescent; e. g.: إِيْهُ ihō, this very person; أُوْهُ ūhō, that very person. The same is the case with ē and ō, as: اِيْدُ ēdō, so large, وَقْنُ ōdō, near.

ي and , when quiescent, should be provided with the sign jazm (۔), to indicate thereby, that they are not moved by a vowel of their own, as: اُهءَ, اِيهُ, پِرُ pīru; but this practice is generally neglected in Hindūstānī, as superfluous. If on the other hand ي and , be moved by a vowel put above or beneath them, they are no longer quiescent, but regular consonants, as: يَارُ yāru, friend; نِيَانُ niyānu, a tank; وَنْ vanu, tree; نِوَائِي nivāi, want of wind; وَفَا vāva, formative of وَفَاءَ vāu, wind.

1) In some Arabic nouns final ي (generally without dots) is used with the power of alif, as: عِيسَى ՚Isā, Jesus; ذِكْرٍ ՚ikrā remembrance. Note also the antiquated writing صَلَاةٌ zalāt, prayer, تُورَّةٌ taurāt, the Thōrah (pentateuch), which is falsely pronounced in India: taurēt.

2) The diphthongs ai and au.

The diphthongs ai and au are expressed in Arabic by a preceding fathah and a following quiescent ي or ئ, which should be provided in this case with jazm, to prevent mistakes, as: بَيْرَأْكِي bairākī aītru, spinning wheel; بَيْرَأْكِي bairākī, an ascetic; أُوْتَهُؤْ authō, impure; چُوْدَھَارِي čaudhārī, round about. At the end of a noun no diphthong is admissible in Sindhi; compare Introduction, §. 1, 2.

3) The nasalized vowels or Anusvāra.

We have noticed already, that the simple dental ن (ن) is now used in Sindhi before the letters of any varga indiscriminately, which in Sanskrit writing is commonly expressed not by the dental न, but by the sign called Anusvāra (◌̄) e. g.: کَنْگَالُ (कंगालु) kangālu (properly: kaṅgālu) poor; گَنْجُو (गंजो) ganjō, scald-headed; نَنْدَھُو (नंदो) nandhō, small; رَنْدُ (रंदु) randu, path; بَانْبَھَ (बांभ) bāmbha, hag.

But besides this full nasal the Sindhi also uses the proper Anusvāra, which only communicates to the respective vowel a nasalizing touch, very extensively, and as both, full n and the nasalizing touch, which is communicated to a vowel, are expressed in Sanskrit writing by Anusvāra, and in Hindūstānī by the dental ن (ن), some confusion necessarily arises from this practice, to obviate which the following remarks should be carefully attended to.

a) Anusvāra (or ن) preceding another consonant must always be pronounced as a full nasal, if the vowel of the syllable be short, as: پَنْدُ, پَنْدَھَ pandhu, journey; but if Anusvāra precede 'h' in a short syllable, it is always to be pronounced as such, i. e. only a slight nasalizing touch is thereby communicated to the vowel,

as: **ڄڏھِي**, جنهنْ jāhē; **مُھ**, منْ mūhu, mouth; in a few words, where full n precedes h, it must be rendered in Sanskrit writing by **ન**, not by Anusvāra, as: **ચિન્હુ** činhu, a sign; **થન્હણુ** thanhaṇu, to compress. In Hindūstānī writing no such distinction can be made, as there is only one (ન) at hand, which must serve as full nasal or Anusvāra, as the case may be; nothing is therefore left to the student, but to commit these few words to memory. We must repeat here, what has been remarked already, that the use of the Arabic characters offers great difficulties when applied to a Prākrit language of India.

b) Anusvāra preceding a consonant in a long syllable is to be pronounced as a full nasal, as: **ٻાંઠિ**, بانٿه bānṭhe, ravenousness; **ڀંગ**, پينڪه pīṅgha, a swing; **કુંધુ**, كوندھ kūndhu, a young man; **વેંદો**, وينڊو vēndō, going; **લોંબરુ**, لونبَرُ lōmbaru, a male fox. But if the long vowels, provided with Anusvāra, be followed by h, s or v, they are to be pronounced with a nasalizing touch only, as: **થાંહર**, تھانهه thāhara, steadiness; **માંસુ**, مانس māsu, meat, **થાંવરુ**, تھانورُ thāvaru, Friday; **મીંહુ**, مينه mīhu, rain; **મેંહિ**, مينه mēhe, buffalo etc. Where full n precedes h in a long syllable, it must be rendered by **ન** (in Hindūstānī writing a further distinction is impossible), as: **ٻાન્હી**, بانهه bānhī, a slave-girl, but: **ٻાંહ**, بانهه bāha, arm.

c) At the end of a word Anusvāra always retains its proper nasalizing touch, be the final vowel short or long, as: **પ્રી**, پرِي prī, friend; **ભુ**, بھون bhū, earth; **મુંહિ** mūhē (Formative of the I. pronoun sing.); also in compound words, as: **ભૂભૂ**, بھون بھون bhū bhū, buzzing. This rule is based on the fact, that in Sindhī every

word must needs end in a vowel (which however may be nasalized).

d) Anusvāra, placed between two vowels, be they short or long, always retains its proper nasalizing sound, as: **અંડ**, آંદ aī, and; **માંડળુ**, مانِشْ māinu, to measure; **આંજુ**, آંજُ I; **કાન્શુન** kiāñū, it has been done by them (compare: Introduction §. 4).

The same holds good with reference to Anusvāra, following a diphthong (see: Introduction §. 1, 2), as: **રાંશો**, رُنْشُ rāuśō, merriment (= rāuśō); **માંઠ**, مِنْتھ maitha, madder (= māitha).

In the Romanized transcription, which we shall add throughout this grammar, the two different sounds of Anusvāra are rendered in this way, that the sound of full n is always expressed by n, whereas the nasalizing touch, which is communicated to a vowel by Anusvāra, is marked by the sign = placed above it, as: **અંતુ**, آنتُ = antu; but **આંજુ**, آંજُ = āñū.

We have already adverted to the great difficulties, under which the Hindūstānī labours to mark the original sound of Anusvāra, as it has only one n (and this the dental n) at its disposal. The difficulty is already great in Hindūstānī, and still greater in Sindhī, which is so much addicted to the use of nasalized vowels. In addition to what has been stated already, we beg to turn the attention of the student, as far as the Hindūstānī characters are concerned, to the following points:

Final ن has always the sound of Anusvāra proper (see under c) and need therefore not perplex the student, as: **માર્હુન** mārhū, man; **રાલુન** zālū, women; **ઇન** iā, from this place, **તિન** tiā, from that place.

Anusvāra, separating two short or long vowels (see under d) is rendered by ن and can be recognized as

such by its position; in this case, to obviate all misconceptions, we have furnished the second vowel with hamzah, to point out thereby, that the following vowel is not to be read together with the preceding, but that **ا** closes the first syllable, as: اِنی (انی) ī-a, thus; **تِنی** (تینی) tī-a, in that manner; **گَنُونْ** (گنونْ) gāū, cow. If the second vowel chance to be a long one, **ى** (without dots) provided with hamzah must precede the same, to serve as basis for the vowel point (see further on under: Hamzah), as: سانیئن sāī (سانیئن) lord; هِنْتُو (ہِنْتُو) hīō, mind; چکانشون چکانشون čiāū, it has been said by them.

In such like instances, as exhibited under *a* and *b*, the Hindūstānī alphabet offers no means of distinguishing the full nasal from Anusvāra proper, as: بانھی bānhī, a slave-girl, بانھ bāha, arm, and these difficulties can only be overcome by practice. In the old Sindhī alphabet and in that now in use no notice whatever is taken of these and such like intricacies.

§. 5.

On the other orthographic signs.

1) The sign **ـ** (ڻ مدد maddah, prolongation) is placed on initial alif, to render it long, as: آٿهڙ ātharu, pack-saddle. In the midst and at the end of a word maddah is not placed on alif, if the preceding consonant be moved by fatliah, in which case alif is called ساڪن sākin, or quiescent, as: رَا جَا rā-jà, prince; مَا لَا mā-lā, garland; but if the preceding consonant is provided with jazm (i. e. not moved by a vowel), alif must have the sign of maddah, as commencing a syllable, e. g.: قُرْآنُ qur-ānu, Qorān, not qu-rānu.

2) The sign **ـ** (ڇ جزم jazm, abscission), placed above

a consonant denotes, that the consonant thus marked is not moved by a vowel, as: **ڦڻهڻ**, vel-hō, idle; **ڙڻڻ** mar-du, man; **ڙڻ** sar-gu, heaven. In old Sindhī writings the use of jazm is hardly to be met with, as they preferred to provide such a mute letter with kasrah, the sound of which was hardly heard in pronunciation, as: **ڙڻ** mari-du, instead of **ڙڻ** mar-du, and served quite the purposes of jasm. We cannot adopt this system, as in many cases it will give rise to confusion and misconceptions.

3) The sign — (تَشْدِيدٌ tašdīd) corroboration, placed above a consonant denotes, that the letter in question is to be doubled. In the old Sindhī writings the tašdīd is hardly ever to be met with, as they were in the habit to express even an originally double letter by its simple base, e. g.: **ڪ** kamu, business, instead of **ڪ** kammu. It is now used only in such instances, where the doubling of a consonant is rendered necessary in order to distinguish two in other respects identical words, as: **ان** una, by him, and **ان** unna, wool.

4) The sign — (ءَ هَمْزَةٌ hamzah, i. e. punctuation) is used in the midst and at the end of words as a vicarious base for I; when two vowels, short or long, meet in a word, the second vowel must be supported by the base ى, furnished with hamzah, e. g.: **پي** piu, father; **جئي** jue, the den of an animal; **هئارا** hīara, now; **جنئي** jūa, louse; **قائيم** qā-imu, standing; **بهاءُر** bhāura, brothers; **جيئي** jī-u, life; **کھو** kuō, rat; **کھاؤ** ghā-ū, wounding; **ائي** a-ī, a goal etc.

A final short vowel, preceded by ā, ū, ō is usually supported by the sign hamzah alone, as: **بهاء** bhā-u, brother;

pō-e, after; هُوَ hū-e, sound. But if , be radical in a word , hamzah with its accompanying vowel is placed upon ، as: نَانُوْ nāu, fame, Formative نَافُوْ nāva; گَنُونْ gāū, cow; مَارْهُونْ mārhūa, Formative of: مَارْهُونْ mārhū, man.

In the Formative Singular of such nouns, which end in ī, hamzah is dropped for brevity's sake, as: هَنْدِي handī, a pot, Formative: هَنْدِي handia (instead of هَنْدِي); but in nouns like سَانِيَنْ sāī, lord, hamzah must be retained in the Formative, to prevent mistakes, as: سَانِيَنْ sāīa.

Note. The sign ~ (وَصْلٌ vasl, conjunction) only occurs in Arabic phrases and constructions; it joins two words, the latter of which begins with alif, the accompanying vowel of which is dropped and the final vowel of the preceding word drawn over or rather joined to the following; e. g.: عَبْدُ الْمَلِكِ zabdu-lmaliki (instead of: عَبْدُ الْمَلِكِ قَالَ أَسْمَعْ qāla-sma; (instead of: قَالَ إِسْمَعْ بِسْمِ اللَّهِ bismi-llāhi.

The use of the so-called Tanvīn (i. e. ۚ, ۤ, pronounced in Arabic 'un', 'an', 'in') in Sindhī is to be disproved of, as the Tanvīn is only a fanciful invention of the Arabian grammarians, and by no means fit to express the Sindhī nasalized short (and least the long) vowels.

SECTION I.

THE FORMATION OF THEMES IN SINDHI.

Chapter I.

The termination of Sindhi nouns.

§. 6.

In the formation of themes the relative position, which the Sindhi holds to the Sanskrit-Prākrit on the one side, and to its modern sister-tongues on the other side, is most clearly delineated.

The peculiarity of the Sindhi, and at the same time the great advantage, which it possesses over the kindred idioms consists therein, that every noun, substantive, adjective, pronoun, participle and infinitive ends in a vowel. By this vocalic termination the Sindhi has preserved a flexibility, and at the same time a sonorousness, of which the other modern vernaculars are completely destitute.

After what has been remarked on the nature of the diphthongs in Sindhi (see Introduction §. 1), it may be easily gathered, that no Sindhi noun can end in a diphthong. A Sindhi noun may therefore end in a, i(e), u; ā, ī, ū, ū; no noun ever ends in ē, and those, which seem to do so, are not in the Nominative, but in the inflected case. A final vowel may also be nasalized, as: مَارْهُون mārhūn, man, چوْتھُون čōthōn, the fourth; پُرِین prīn, friend, which is especially the case, if a word terminate in a long vowel, but this constitutes, after what we have said on the nature of Anusvāra, no exception to the general rule.

In the formation of themes the Sindhi has in the main followed the course pointed out by the Prākrit, but it has created many new formations, independent and irrespective of the Prākrit. The levelling process

of the modern idioms has already gained the ascendancy, and terminations, which the Prākrit, though seized already by the same tendency, has as yet kept asunder, have been thrown together into one class in Sindhi.

The Sindhi has lost the neuter, which has been already discarded in the Apabhransha dialect of the Prākrit, the immediate predecessor of the modern Sindhi. This, as it seems, has been the first step, to break the fetters of the old compact mother-tongue, and to initiate the levelling process of the present idiom.

Inasmuch as the Sindhi requires a vocalic termination for every noun, the distinction of the gender is not so perplexing as in the other dialects, which offer great difficulties in this point to the student. The terminations, which have been already fixed for the Prākrit, have been mostly retained in the Sindhi, with the exception of neuter nouns, which have been, for the most part, transferred to the masculine terminations, less to the feminine.

I. The termination u.

1) Masculine themes in u.

By far the greatest number of nouns end in Sindhi in **u**, and are, with a few exceptions, masculine. This short final **u** corresponds to the Prākrit termination **ओ** ō, which, according to the testimony of the old Prākrit grammarians, has been already shortened to **u** in the Apabhransha dialect.¹⁾ To this class belong in Sindhi:

1) In Marāthī final **अ** (= Sindhi **u**) has on the whole become already quiescent; the same is the case in Bangālī, except when final **a** is preceded by a double consonant, in which case it is heard. In Panjābī, Hindī and Hindūstānī final **a** has quite disappeared; for nouns like **piu**, father, **māū**, mother etc. are in Panjābī exceptional cases.

a) such nouns, as end in Prākrit in ō (= Sanskrit final ऽ), as: نُر naru, a man, Prāk. णरो, Sansk. नरः; نُھر gharu, house, Prāk. घरो (Sansk. गृहः); نُک kamu, business, Prāk. कम्मो, Sansk. कर्मन्. To this class belongs also a number of adjectives (though the majority of them has retained the termination ō), as: تُل talu, hidden; اَجْرِي ajaru, imperishable; اَچِیتْ ačetu, careless. Most of the adjectives, borrowed from the Arabic or Persian, assume this termination, as: تَمامٌ tamāmu, whole; غَرِیبٌ ɣarību, poor etc.

b) such nouns, as end originally in u, as: وَ vāu, wind (Sansk. वायु n.); مَدُ madu, liquor, Sansk. मधुः) n.

c) such nouns, as end in Sanskrit in tā (crude form tr̥), Prāk. ā (by elision of t), or which add in Prākrit the termination āro, as: پی piu, father, Sansk. पिता, Prāk. पिञ्च; بھاءُ bhāu, brother, Sansk. भ्राता, Prāk. already भाटु (in Sindhi again with elision of d); بھتارُ bhatāru, husband, Prāk. भत्तारो, Sansk. भत्ता (see Varar. V, 31).

2) Feminine themes in u.

These are, comparatively speaking, few in number; to this class belong such nouns, as end in Sanskrit in u, and are feminine as: نُقْ f. thing, Sansk. वस्तु; دھئینُ dhēnu, a milk-cow, Sansk. धेनु; or such, as have shortened ū to u, as: سُسْ sasu, mother-in-law, Sansk. श्वशूः; حُجْ vijū, lightening, Prāk. विज्जू, Sansk. विद्वुत्.

In a few themes original ā has been shortened to u, the Sindhi following herein the levelling process no-

ticed under 1, *c* irrespective of gender, as: مَاءُ māū, mother, Prāk. مَاڻا, Sansk. माता; دھیو dhiu, daughter, Prāk. already धीदा and धीआ, Sansk. दुहिता (see Varar. IV, 33; Lassen p. 172, note); نُھُو nūhu, daughter-in-law (Sansk. सूषा); quite exceptional is بھینْ bhēnu, sister, Prāk. بھिणी (Hindūst. بھن), Sansk. भगिणी. A number of nouns ending in u, which are feminine, we shall enumerate when treating of the gender of nouns; their origin is in many cases unknown.

II. The termination o.

Besides the nouns ending in u, those ending in ō are the most numerous in Sindhī; they are all without exception masculine. The old Prākrit termination آءी (ō) has been split in Sindhī into two classes, in one of which ō has been shortened to u and in the other of which it has been retained unaltered.

A strict rule seems not to have been attended to in settling these two terminations, but usage alone seems to have decided for the one or the other; in many instances both terminations are promiscuously used. It is worthy of notice, that many nouns, which end in Sindhī in ō, have retained the corresponding termination ā (masc.) in Hindī and Hindūstānī and to a great extent also in Marāthī, Bangālī and Panjābī, and similarly those nouns, which terminate in Sindhī in u, have dropped the corresponding vocalic termination (i. e. آ, a) in the dialects quoted.

Examples: تارو tarō, the sole of a shoe (Sansk. तर्ल n.) گللو galō, the throat (Sansk. गल m.), whereas on the other hand گلُّ galu, cheek, corresponds to the Sansk. गल्ल m., لرکو lurkō or لرکُّ lurku, a tear; سونارو sōnārō,

goldsmith (Sansk. سُورَكَار); on the other hand لُهَارُ luhāru, blacksmith (Sansk. لُهَوكَار).

In some instances the language has made use of these two different terminations to derive words of somewhat different meanings from one and the same base, as: چُورُو čūrō, powder, filings, and چُورُ čūru, adj. powdered (both from the Sansk. چُور); مَتْهُو mathō, the head, and مَتْهُو māthu, the top (both from the Sansk. مَسْتَ n.).

We may however lay down some rules, by which the Sindhi seems to have been guided in retaining the original Prākrit termination ō:

1) Adjectives, derived directly from the Sanskrit-Prākrit, have on the whole retained the ending ō, as: چِنْکُو čanō, good (Sansk. چِنْک); مِيْثُو miṭhō, sweet (Sansk. مِيْث); کَهَارُ khārō, bitter (but کَهَارُ khāru, s. m. potash, both being derived from the Sansk. چَار); رُکھُو rukhō, hard (Sansk. چَار). In many nouns though both terminations are allowed as: آدھَرُ adharō or: آدھَرُ adharu, helpless; نِدھَرُ nidharō or: نِدھَرُ nidharu, wretched; آبھَرُ abharō or: آبھَرُ abharu, poor.

Adjectives derived by secondary affixes from other themes generally retain the termination ō, as: جَتِکُو ja-tikō, relating to a Jat (جَتْ); وَانِکُو vānikō, belonging to a Vānyō (وَانِيَوْ); رَسِيلُو rasīlō, juicy (from رُسْ); کَهَانِدِيرُو (آنِيَوْ); کَهَانِدِيرُو khāndīrō, patient (from کَهَانِدِير). Excepted are the affixes وَانْ (Prāk. وَانْ, Sansk. وَان्), as: دَيَاوَانْ dayāvānu, compassionate; لَّا (آلُو), as: دَيَاوَالْ dayālu, the same as دَيَاوَانْ (آلُو), when forming substantives, as: دَهَنَارُ dhanāru, herdsman, whereas the affix ārō generally forms adjectives, as: سَكَهَارُ saghārō, strong (from سَكَهَ).

2) Verbal nouns, which are derived from the root of verbs by lengthening the root-vowel, take the termination ō, as:

گھاٹو ghātō, decrease, from کھئنْ to decrease.

چارھو čārhō, increase, from چڑھنْ to rise.

The termination u however is also in use, especially with such themes, in which the root-vowel is not lengthened, as:

مرکُ marku, boasting, from مرکنْ to boast.

جھٹُ jhatu, snatching, from جھئنْ to snatch.

3) Nouns of agency, which are derived from verbal roots by prolonging the root-vowel (if it be short) take likewise the termination ō, as:

واڈھو vādhō, carpenter, from وَدَّهَنْ to cut.

توبو tōbō, diver, from تَبَنْ to dive.

چیرو čirō, sawyer, from چِيرنْ to split.

4) Some nouns of foreign origin change (original) final ā or ah to ō in Sindhī, as: بَابُ bābō, father, Hindūst. (turkish) بَابَا; دَرْوازَه darvāzō, door, Pers. دروازه.

5) All participles present and past end in ō, as: هَلَنْدَه halandō, going; هَلِيشَه haliō, gone; مَارِينْدَه mārīndō, beating, مَارِيَه māryō, beaten.

6) It is seldom the case, that an original final ā (fem.) has been changed to ō, and rendered thereby masculine, as: تَارَه tārō, star (Sansk. तारा fem.); Hindī likewise तारा masc. (Paštō: سټوړۍ stōrai m.); in Marāthī it is both masc. and fem.

Note. If we turn to the cognate dialects, we find, that the Gujarātī comes nearest to the Sindhī in this respect; for nearly all the nouns, which end in Sindhī in ō and u, have retained

the termination \bar{o} . As the Gu $\ddot{\text{a}}$ ra $\bar{t}\bar{i}$ has preserved the neuter, it forms a regular neuter ending in उ ū from masc. themes in \bar{o} , as: कुतर्ण a dog (in general), but कुतरो a male dog. This neuter termination we consider identical with the Sindhī vocalic termination u, with the only difference, that Anusvāra, as the sign of the neuter, has been added.

In Marāthī, Hindī and Panjābī, final \bar{o} of the Sindhī and Gu $\ddot{\text{a}}$ ra $\bar{t}\bar{i}$ has been changed to \bar{a} . The Panjābī and Hindī (Hindūstānī) have lost the neuter, but the Marāthī, which has preserved it, forms from the masc. termination \bar{a} a regular neuter ending in इ (ई), which is in its origin nothing else but another masc. termination with the addition of final Anusvāra, just as in Gu $\ddot{\text{a}}$ ra $\bar{t}\bar{i}$ (compare on this point: Lassen, Instit. linguae Prāk. p. 429, 14); e. g.: केले॑ n. a plantain, Hindī: केला m., करणे॑, inf. (properly a neuter verbal noun, as in Sanskrit), Sindhī करनु॑ karanu (m.), Hindī करना karna (m.), Gu $\ddot{\text{a}}$ ra $\bar{t}\bar{i}$: करणु॑ (n.), as in Marāthī.

In Bangalī the termination \bar{a} (= \bar{o} of the Sindhī) is only to be met with in a few nouns, as: gādhā, ass, ghōrā, horse etc. (nouns like: pitā, kartā, do not come properly under this head, as they are Sansk. Nominatives); as a masc. termination of adjectives \bar{a} is unknown in Bangalī.

III. The termination ऊ (masc. and fem.).

Nouns ending in ऊ correspond generally to the Sanskrit-Prākrit termination u, which in Prākrit is lengthened in the Nom. Sing. to ऊ; those nouns, which end already in Sanskrit ऊ, retain this termination unaltered in Sindhī. Some feminine nouns, ending in ऊ, shorten their final ऊ again to u, adding at the same time one of the feminine terminations i (e) or a; e. g.: سائو sāū, upright (Prāk. ساڻ, Nom. Sing. ساڻ, Sansk. साधु), Hindī साधू or साधु; تارو tārū m. palate, Sansk. तालु n. (Hindī تالو); بھون bhū f. earth (or: بھنئي bhue), Sansk. भू; جون jū f. louse (or: جنی jūa), Sansk. यूक (with eli-

sion of final k in Sindhi); آبِرُ ābirū, honor (or آبِرُهُ ābirūe) Pers.

Under this head fall many appellatives and adjectives, ending in ū, āū and ākū, corresponding to the Sansk. affixes uka (उका) and āku (आकु), as: تارو tārū, a swimmer (= tāruka), رہاکو rahākū or: رہائو rahāū, inhabitant, کھٹائو khatāū, profitable (from کھٹ f. profit).

In some nouns ending in ū, a more complicated contraction has taken place, as: مارھون māṛhū, man, Prāk. مارسونी, Sansk. मानुष (n. of the Prākrit interchanging with ṛ, and स being exchanged for h); دارھون dāṛhū, pome-granate, Sanskrit दाढ़िम, Hindūstānī مارم; کچھون kačhū, tortoise, Sansk. कच्छप (p = b = v = ū); وچھون vičhū, scorpion, Prak. ویکھون, Sansk. وکھنک.

IV. The termination ā

Nouns ending in ā correspond generally to the Sanskrit-Prākrit termination ā (आ) and are all feminine, as: چنتا čintā, anxiety, Sansk. चिन्ता; هچا hačā, murder, Sansk. हत्या; جاترا jātrā, pilgrimage, Sansk. यात्रा; کھیما khimā, patience, Prāk. خمما, Sansk. धृमा.

There exists a small number of masc. nouns, now ending in ā, which must not be confounded with the preceding fem. nouns, as they are of quite a different origin; they are derived from Sansk. themes ending (in their crude forms) in an (अन्) and ṛ (ऋ), and in the Nom. Sing. in ā, as: راجا rājā, prince; اتما ātmā, soul; کرتا kartā, the agent (in grammar). There are also a few foreign words, ending in ā, as: آشنی āšnā, an acquaintance, Pers. آشنا.

A few adjectives end likewise in ā (or ā̄) as: ئَاٽا dātā, liberal; تَالَانْ tālā, exhausted etc.

V. The termination ā.

The vocalic ending ā is shortened from the preceding fem. termination ā, just as u has been shortened from ō. To this class belong in Sindhi:

1) such nouns, as end in Sanskrit and Prākrit in ā, as: جبھے jibha, tongue, Prāk. जीहा, Sansk. जिह्वा; فُنْه nūha (besides فُنْه) daughter-in-law, Sansk. सुधा; هُدّ dhia (besides: هُدّ), daughter, Prāk. धीदा or धीआ; سَيْنَ sa-ina, sign, Sansk. सज्जा; منج miña, marrow, Sansk. مَज्जा. Further a great quantity of nouns, the formation of which is peculiar to the Sindhi, and which may be derived from every verbal root. This formation corresponds exactly to the Sanskrit affix अङ् (ā), which is added to the verbal root, to form fem. nouns, as Sanskrit: भिटा, breaking, from भिट् etc. In Sindhi the derivation of such nouns from verbs is quite general, and the language acquires thereby a great facility to form verbal nouns, as: چوکھے čōkha, investigation, Infin. چوکھنْ (root: چوکھ); گڈ guḍa, pounding, Inf. گڈنْ (root: گڈ). The Sindhi always falls back on the Prākrit, especially in such nouns, as differ already from the Sanskrit, by dropping either a final consonant in Prākrit or affixing a new vocalic ending, as: آسیسَ āsīsa, blessing, Prāk. آسیس, Sansk. आश्रिस्.

2) The feminines of such adjectives, as end in the masc. in u, as: کبھے kubha, fem. of کبھُ kubhu, unfortunate; سُجَانْ sujāna, fem. of سُجَانْ, well-knowing.

Only a very small number of adjectives ends originally in ā, which remain unchanged in gender, num-

ber and case, as: جَالَ jāla, or جَارَ jāra, abundant; جَامَ jāma, much, many.

3) Many nouns fluctuate, as regards their termination, between a or i (e), as both short vowels form the common fem. terminations in Sindhī, e. g.: نَارَ nāra or نَارِ nāre, woman; اَرَ āra or اَرِ āre, affection; چَهَنَ čhana or چَهَنِ, čhane, a pond; رِيَرَ rīra or رِيَرِ rīre, quarrel. From the adjectives, ending in u, the feminine may be formed in final a or i (e), as: اَتُورَ atōra, or: اَتُورِ atōre, what cannot be weighed, masc. چَرْبَیَتَ čaryata or چَرْبَیَتِ čaryate, mad, masc. چَرْبَیُتُ.

This accounts easily enough for the phenomenon, that such nouns, as end in Prākrit in ī, have adopted in Sindhi the termination ā (simply exchanging one fem. termination for another), as: بھئنَ bhēna (besides: بھئنْ), sister, Prāk. बहिणी Sansk. भगिनी; دُھرَ dhure, origin, Prāk. धुरा, Sansk. धूर्. But, though the respective fem. terminations are often exchanged, the original gender is commonly strictly adhered to in Sindhī, and the case is very rare, that an original masc. noun has been changed to a feminine, as: بَافَ bapha, fem. steam, Sansk. वाष्पवाष्प masc. (in Hindī it has become likewise a fem.).

Note. As regards the cognate dialects, the Bangālī has throughout preserved the original fem. termination ā; the Marāthī too has remained more faithful to the Prākrit, but it has already in many cases shortened ā to a, and then dropped it altogether (in pronunciation at least) as: جَيْبَ jībh, tongue, وَاتَ vāt, way etc. In the other dialects long final ā has either been preserved, or it has been thrown off altogether (after having first been changed to ā).

As in Sindhī every noun must needs end in a vowel, such fem. nouns, as are borrowed from the Hindūstānī, frequently adopt the fem. termination 'a' in Sindhī, as: Hindūst. زَمِينَ (f.)

earth, Sindhī زمین zamīna; Hindūst. ملک (f.) property, Sindhī ملک milka. In a few nouns the gender has been changed, as: Hindūst. کتاب kitāb (fem.), Sindhī کتاب kitābu, masc.

VI. The termination ī. (masc. et fem.)

Themes in ī are in Sindhī of both genders; they are either masculine or feminine.

1) Masc. themes ending in ī.

The termination ī in masc. nouns corresponds:

a) To the Sansk. affix ī (= in), as: دھرمی dharmī, religious (Sansk. धर्मिन्), Nom. Sing. دہرمی svāmī, lord (Sansk. स्वामिन्); ہاتھی hāthī, elephant (Sansk. हस्तिन्).

b) To the Sansk. affix ika (इक = क), by eliding k and lengthening i to ī; e. g.: ہاری hārī, a peasant, Sansk. हालिकः; اوٹھی ōthī, a camel-rider (from اُٹھنے, camel); تھیکری thēkīrī, a seller of earthen ware (from تھیکری, earthen ware).

c) To the Sansk. adjectival affix य y, by changing य to ī, as: پریں prī, friend, Sansk. प्रियः; آبھاگی abhāgī, unfortunate, Sansk. अभागः.

d) To the Sansk. affix ईय īya, by eliding य, as: هندی Hindī, Indian; سندھی Sindhī, relating to Sindh. With this class coincide all the Persian and Arabic adjectives, formed by the so-called باء نسبت or y of relation, as: فارسی fārsī, Persian; عربی ;arabī, Arabic; زخمی zaxmī, wounded.

e) To Sanskrit masc. crudes, ending in i, which ge-

nerally have final i lengthened to ī in Sindhī, as: کوئی kavī, poët, Sansk. कवि; کلیکال kalī-kālu, the Kāli-period; in some nouns though original short i has been preserved, as: هر hare, Vishṇu (Hindī: हरि and हरी); پئی pa-e, lord, master (= پतی).

There remains a number of words in ī, which are masculine, the origin of which is unknown, as: بیلی bēlī, servant; باندھی bāndhī, a log of wood floating in the river; مانجھی mānjhī, a brave man.

Note. The Bangālī and Marāthī agree with the Sindhī in this respect, as Bang. svāmī, Marāthī hattī etc. On the other hand both idioms have retained the masc. termination i, as Bang. pati, lord, Marāthī kavi, poët. In Panjābī, Hindī (Hindūst.) final i of masc. themes is occasionally preserved, but more generally dropped, as har = hari; kav = kavi; or lengthened to ī, as in Sindhī, as kalī = kal, kali.

2) Feminine themes ending in ī.

a) Feminine nouns, which end in Sanskrit and Prākrit in ī, remain unchanged in Sindhī, as: ندی nadī, river, Sansk. नदी; ستی satī, a virtuous woman, Sansk. सती; رانی rānī, queen, Sansk. राज्ञी.

The Prākrit termination आ (fem.) is occasionally changed to ī in Sindhī, as: وائی vāī, speech, Prāk. वाआ, Sansk. वाच् f.; in some nouns ī (Prāk.) is shortened to i (e), as: دیتھی dītھe, sight, Prāk. दिट्ठी, Sansk. हृष्टि. Neuter nouns, which end in Sansk. in ī, may accept in Sindhī the fem. termination ī, as: دھی dāhī, sour milk, Prāk. देहि, Sansk. दधि; ماکھی mākhī, honey, Sansk. माक्षिकं, with elision of क.

b) The fem. termination ī corresponds to the Sanskrit-Prākrit affix ī, by which feminines are formed

from masculine themes. In Sindhi this termination is used to derive feminines from masc. bases ending in ō and u, as: بھلی bhalī, fem. good, from the masc. base بھلو gōlī, a slave-girl, from كولو a slave; بانبھنی bāmbhanī, the daughter or wife of a بانبھن or Brāhman.

c) The fem. termination ī is frequently applied to express littleness, smallness, neatness, as: کاتی kātī, a small knife, from کاٹ kātu, a large knife; ماتی mātī, a small jar, from ماتو mātō, a large jar etc.

d) The fem. affix ī, which corresponds to the Sansk. abstract affix यं, derives abstract nouns from adjectives and substantives, as: چوری čōrī, theft, from چور čōru, a thief; بھلی bhalī, goodness, from بھلو bhalō, good; دوستی dōstī, friendship, from دوست dōstu, friend.

VII. The termination i (ě) fem. (m.)

The ending 'i', which, with a few exceptions, denotes fem. nouns, corresponds to the Sanskrit-Prākrit termination ī; in others again is has been shortened from ī, in the same way, as final a from ā; e. g.: بُدھ budhe, intelligence, Sansk. بُودھ; مِتِ mate, opinion, Sansk. مَति; نارِ nāre, woman, Sansk. نَارِی.

The termination i (ě) is generally used to derive feminines from adjectives and substantives ending in u, as: أچیت ačēte, thoughtless, masc. أچیتْ sadhāre, stout, masc. گلہ gadahe, a jenny-ass, from گلہ a jack-ass; پریتِ parīte, a washerwoman, from پریتْ a washerman.

In some few nouns the original gender has been changed, as: آگ āge, fire (fem.), Prāk. آگنی (m.),

Sansk. **आपि** m.; **دھے** dēhe (fem.), body, Sansk. **देह** (m. and n.); in the cognate dialects both are alike fem.

It is further to be observed, that in Sindhī final i (e) very frequently interchanges with final ā, both vowels constituting the regular fem. terminations, e. g.: **اڑے** āre or **اڑا** āra, fondness; **گوڑے** gōre or **گوڑا** gōra, thunder etc. Among these we must also reckon forms like **دھرہ** dhure, origin, Prāk. धुरा, short final a having been exchanged for i (e).

In Sindhī, as well as in the cognate dialects, some few masc. nouns have retained the original Sansk. termination ī, as: **مرھ** hare, Vishnu, **ویرسپت**, viraspate, the planet Jupiter (Thursday) **پئی** pa-e, lord, husband (= पति); in others again ī has been shortened from ī, as: **کیھر** kēhare, lion, Sansk. केशरिन्, Hindī **केहर** and **کےہری**; **سہائی** sahāe or **سہائی** sahāī, a helper.

To some nouns of foreign origin the termination i has also been added, as: **خدا** xudāe, God (Pers. خدا); **سیتھ** sēthe, a Hindī wholesale merchant (Hindūst. سیتھ); **خضر** xiḍire, nom. prop. of a Pīr and fabulous prophet.

Some adjectives, mostly such, as have been borrowed from a foreign source, take also the termination ī (m. and fem.), as: **خوش** xuše, joyful (Pers. خوش; šāde, delighted (Pers. شاد); **چورس** čaurase, four-square, Sansk. चतुरस्.

Chapter II.

Primary themes.

§. 7.

With reference to the formation of themes the Sindhi conforms on the whole to the system of the Prākrit, inasmuch as Prākrit themes are directly received into the Sindhi with such modifications, as are peculiar to the Sindhi; but besides this the Sindhi has set up new formations of themes, whereby the inherited stock of vocables, be they of Ārian or non-Ārian origin, is peculiarly remodelled. As regards the themes taken directly from the Prākrit, we must refer to the Sindhi system of sounds in our Introduction, which alone can give the necessary clue as to the origin or derivation of a theme from the Prākrit; in the following we shall only treat of those themes, which have been formed either by modifying the old inherited stock, or by new rules altogether, irrespective of the Prākrit. Nouns of Arabic or Persian origin we shall exclude from our present investigation, as they have nothing in common with the genuine Sindhi forms, but are intruders, without which the Sindhi may well exist; they partake so far of the general laws of the formation of themes, that a vocalic termination is affixed to them, according to their respective gender, to render them susceptible of inflexion.

We shall divide the Sindhi formation of themes after the precedent of the Sanskrit into two classes, viz: that of primary and secondary themes, that is, such themes, as are directly derived from verbal roots, and such, as are derived from primary nouns, by means of affixes.

§. 8.

I. Formation of abstract nouns.

1) Themes in ā, ī (ē); u, ō (ī fem.)

a) Themes in ā are formed from the simple root of the verb (which in Sindhī, as well as in Sanskrit, is always monosyllabical, derivative verbs excepted) by dropping the Infinitive (verbal) affix anu. In this way an abstract noun may be formed from every Infinitive of the language, exhibiting the abstract idea of the verb.

The affix ā corresponds to the Sansk. affix आ, which is added to the root of the verb (as: Sansk. पूजा, worship, from पूज् to worship) to form abstract nouns; in Sindhī final ā has been shortened to ā; see §. 6, V. e. g.:

جَائِگَنْ jāga, wakefulness, Inf. جَائِگَنْ to be awake.

مَرْحَفَ marha, pardon, Inf. مَرْحَفَنْ to pardon.

پِرَّ pīra, pressure, Inf. پِرَّنْ to press.

سَكْھَ sagha, strength, Inf. سَكْھَنْ to be strong.

In some roots 'a' is prolonged to ā and 'u' to ō, as:

جَهَاتَ jhāta, snatching, Inf. جَهَاتَنْ to snatch.

بَهُولَ bhōla, error, Inf. بَهُولَنْ to err.

b) Themes in i (ē) are formed in the same way as the preceding (i being only a variation of ā), with this difference, that the root-vowel must always be prolonged (viz: a = ā; u = ō; i = ē), e. g.:

کَهَاٹَ ghāṭe, decrease, Inf. کَهَاٹَنْ to decrease.

کَهُومَ ghōme, vagrancy, Inf. کَهُومَنْ to wander about.

وِرَھَ vērhe, quarrel, Inf. وِرَھَنْ to quarrel.

c) The termination 'u' corresponds to the Sansk. affix अ, which derives abstract nouns from verbal roots, with

or without prolonging the root-vowel; the same is the case in Sindhī, where the root-vowel either remains unchanged, or is prolonged. E. g.:

مَرْكُ marku, boast, Inf. مَرْكَنْ to boast.

لَاهُ lāhu, descent, Inf. لَهَنْ to descent.

بَهْرُ bhōru, crumb, Inf. بَهْرَنْ to crumble.

پَهِيرُ phēru, turn, Inf. پَهِيرَنْ to turn (v. n.).

d) Themes in ō are identical with those in u, both terminations interchanging very frequently (see §. 6, I. II.).

کَهَاٹُ ghatō, deficiency, Inf. کَهَشَنْ to decrease.

چَارْھُ čārhō, increase, Inf. چَرْھَنْ to rise.

جَهَکِرُ jhagirō, quarrel, Inf. جَهَکِرَنْ to quarrel.

ڈِیکَھَارُ dēkhārō, showing, Inf. ڈِیکَھَارَنْ to show.

The masc. termination ō is occasionally exchanged for the fem. termination ī, with some slight alteration of meaning, as:

چَارْھِی čārhī, ascent, Inf. چَرْھَنْ to ascend.

ڈِیکَھَارِی dēkhārī, showing.

2) Themes in aṇu, aṇō, aṇī, aṇe.

a) Themes in aṇu coincide in Sindhī with the form of the Infinitive, which, according to the testimony of the old Prākrit grammarians, has already been the case in the Apabhransha dialect, the Infinitive of which terminated in अर्ण (compare: Lassen, Instit. Prāk. p. 469, 5).

The old Sanskrit Infinitive in तुम् (the Latin supinum) has been lost in the modern vernaculars (the Gujarātī Infinitive, which ends in वुं, is properly a neuter Gerundive, and the Bangālī infinitive, which ends in tē, is a past participle, used as a verbal noun) and

in its place the verbal noun in **अनं** is substituted, which in Marāthī has remained neuter (**ए ए**), but which in Sindhī and the other dialects has been classed under the masculine termination. The affix *anu* is added directly to the verbal root in Sindhī, and forms abstract nouns, corresponding to our Gerunds; as:

ڏيڻن *disanu*, seeing, root: **ڏ**.

هَلَنْ *halanu*, going, root: **هَلْ**.

مَرَنْ *maranu*, dying, root: **مَرْ**.

The naked verbal root, as pointed out, is in Sindhī nowhere to be met with, but always ends in the Imperative, where alone its crude form comes to light, in a vowel, which is either *u* (in intrans. verbs) or *i* (*e*) (in transitive verbs). According to the final vowel of the Imperative the junction vowel of the Infinitive or verbal noun varies in Sirō, as: **مَارِنْ** *mārinu* (to beat), **لِيٽنْ** *lētanu*, to recline, but in Lār no regard is had to this circumstance, and all Infinitives (irrespective of their transitive or intransitive signification) terminate in *anu*.

b) Themes in *añō* (which is originally only a variation of *anu*) express in Sindhī more a lasting action, occupation or state; e. g.:

ڏيٽنُو وٽهَنُو *dianō vathañō*, giving and taking (debt and credit), besides: **ڏيٽنْ وٽهَنْ**, which is also in use.

بَهَرِنْ *bharinō* (or *bharanō*) embroidering (literally: filling up):

مَنِكِنْ *māniñō* (or *mañanō*) betrothal (literally: asking [for a bride]).

Note. It is remarkable, that all the other dialects, with the exception of the Bangālī and Gujrātī, have retained this termination of the Infinitive, as: Marāthī **करणे** (*ē* being originally identical with *ō*, see Lassen §. 144, 2), Hindī (Hindūst.) **करना**, Panjābī: *karnā*.

c) More frequently than the termination *añō*, the feminine ending *añī* is used in Sindhi, serving at the same time to express smallness, neatness etc. of a state or action:

چوڻي čavanī, saying, Inf. چونُ to say.

هَلَنِي halanī, going, gait (comely), Inf. هَلْنُ to go.

بَهْرِنِي bharinī, embroidery, Inf. بَهْرَنُ to fill.

وَقَهْنِي vadhanī, carpentering, Inf. وَقَهْنُ to cut.

Occasionally the termination *añī* is shortened to *añi* (*añē*), as:

گَهْنِ گَهَنَي ġehane, swallowing (besides: گَهَنِي), Inf. گَهْنُ to swallow.

The affix *añī* (or *inī*) joined to roots of causal verbs, signifies: expense for, wages for, as:

کَهْنَانِي khanānī, expense for carrying or lifting up (portage), Inf. کَهْنَائِنُ to cause to carry.

چَارَانِي čarānī, expense for grazing cattle, Inf. چَارَنُ to cause to graze.

دُھْنَارِنِي dhuārinī, expense for washing, Inf. دُھْنَارَنُ to cause to wash.

3) Themes in *ti*.

This affix corresponds to the Sansk. affix **ति**, by which abstract nouns are derived from verbal roots, besides those, which are taken over directly from the Sanskrit. The junction vowel in Sindhi is *ă*, as:

کَهْپِتِ khapate, expense, Inf. کَهْپِنُ to spend.

وَثِتِ vanate, pleasure, Inf. وَثَنُ to please (act.).

آَوَتِ جَاوِتِ āvate jāvate, income, expense (literally: coming, going); as Infinitives they are not used in Sindhi, but in Hindī.

چہدتِ چھَدَتْ chadate, remission, Inf. چھَدَنْ to remit.
ھلَتْ halate, behaviour, Inf. ھلنْ to go.

4) Themes in aṭu, āṭū (ā—ū), āṭī (fem.).

These affixes correspond to the Sansk. Unādi-affixes अतु, आतु which Bopp has justly referred to the Infinitive affix तु = तुम्. This is borne out by their signification, which in Sindhi nearly coincides with that of the Infinitive, as:

گھیرٹ ghēratu, surrounding, Inf. کھیرنْ to surround.

چھینکاٹ چھِنکاٹ chimkātu, jingling, Inf. چھِنکنْ to jingle.

بھنکاٹ bhunikātu
بھنکاء bhunikā-u } humming, Inf. بھنکنْ to hum.
(by elision of t.)

پھیراتی phērātī, giddiness, Inf. پھیرنْ to cause to turn.

Note. A feminine may thus be derived nearly from all masc. bases.

5) Themes in aṭru (or: iṭru).

The Sindhi affix aṭru (or iṭru) corresponds to the Sansk. affix इत्र, and denotes an instrument, where-with any thing is done or executed. In Lāṛ this affix is assimilated to aṭu (= aṭtu) whereas in Sirō the original compound is preserved (only with transition of t into ṭ); the root-vowel is lengthened in some themes; e. g.:

جَنْ vājatru, a musical instrument, Inf. جَنْ to sound.

وَهَنْ vahitru, a beast of burden, Inf. وَهَنْ to labour.

6) Themes in ikō.

This affix corresponds to the Sansk. affix अक् (the junction vowel 'a' having been changed to i in Sindhi),

which in Sanskrit forms nouns of agency, but in Sindhi also abstract nouns; as:

ڏڙڪو d̄arikō, quarrelling, Inf. ڏڙنُ to quarrel.

پٽڪو pitikō, beating the forehead, Inf. پٽنُ to strike one's head in grief.

§. 9.

II. Formation of appellatives and attributives.

7) Themes in ܶ.

This affix corresponds to the Sansk. affix **अक्** (final **क** being commonly elided in Sindhi), and forms attributives from verbal roots, which imply habitual action or possession. The root-vowel, if it be short, must be prolonged, as in Sanskrit; e. g.:

ڦادھو vāḍhō, carpenter, Inf. ڦَهُنُ to cut.

ڇيرڻ cīrō, sawyer, Inf. ڇِيرُنُ to split.

توبڻ tōbō, diver, Inf. تُبُنُ to dive.

گھورڻ ghōrō, seeker, Inf. گھُورُنُ to seek.

In some few instances the full Sansk. affix has been preserved, as:

گائِک gāiku, singer, Inf. گائِنُ to sing.

8) Themes in ܹ.

This affix corresponds to the Sansk. affix **उक्** (final **क** being elided in Sindhi and **u** lengthened) and forms verbal adjectives or attributives, implying a habitual or characteristical action or state. The root-vowel, if short, is commonly prolonged before the accession of this affix; as:

ڦادھُو vādhū, increasing, Inf. ڦَهُنُ to increase.

تارُو tārū, a swimmer, Inf. تَرُنُ to swim.

ویرھُو vērhū, a quarrelsome person, Inf. وِرَهُنُ to quarrel.

پھُرُو phōrū, a robber, Inf. پھُرَنْ to rob.

کھُمُو ghōmū, a vagabond, Inf. کھُمَنْ to stroll about.

Without prolongation of the root-vowel:

رَهُو rahū, inhabitant, Inf. رَهَنْ to stay.

سَهُو sahū, patient, Inf. سَهَنْ to bear.

9) Themes in āku, ākū, āū.

This affix denotes the same idea of a habitual state or action, as the preceding. It corresponds to the Sansk. affix **आकु** which is added to the verbal root either unaltered, or with final 'u' lengthened, or with elision of **क** = ā-ū. In some instances the root-vowel is prolonged. E. g.:

رَهَاكُو rahāku, } inhabitant, Inf. رَهَنْ to stay.
رَهَاوُو rahā-ū, }

پِيَاکُ piāku, drinker, Inf. پِيَنْ to drink.

وِرْچَائُو virčāū, wearisome, Inf. وِرْجَنْ to be wearied.

وِيَكَائُو vēkāū, for sale, Inf. وِيَكَنْ to be sold.

پِيَتَائُو pētāū, ill-wishing, Inf. پِيَنْ to curse.

10) Themes in andō (and īndō).

This affix corresponds to the Sansk. affix **अत्**, Prāk. **अन्तो** (in Sindhī with change of the tenuis into the media), and forms in Sindhī, like as in Sanskrit and Prākrit, present participles. According to the final vowel of the Imperative the participle ends in andō (Imperative u) or īndō (imperative i); some participles are formed irregularly.

لَكَنْدَو lagandō, applying, Imper. لَكَنْ, Inf. لَكَنْ to apply.

ڈِسَانْدَو disandō, seeing, Imper. ڈِسَنْ, Inf. ڈِسَنْ to see.

بھِيلِينْدَو bhēlīndō, trampling, Imper. بھِيلِ، Inf. بھِيلِينْدَو to trample.

تھیندو thīndō (irreg.), Imper. تھیئی، Inf. تھنْ to become.

Note. We advert to the fact, that all the other dialects have dropped the nasal in the Prāk. affix अना॑; the Panjābī has preserved it in a few forms, as: hundā, being, jāndā, going, but in the regular present participle the affix is always dā, with change of the tenuis into the media, just as in Sindhī. In Gujārātī the present participle ends in tō, as: લક્ષ્તો lakhtō, writing; in Hindī (Hindūst.) in tā, as: likhtā, hōtā, being etc. Hinduī tu, as: લિક્ષ્તુ likh-tu, writing. The Marāthī has formed two present participial affixes from the Sanskrit affix अस्त्; one in tā, corresponding to the Hindī form, as: લિહિતા, writing, with which affix the terminations of the substantive verb અस्ति coalesce into the forms tō, tōs etc.; the other in at or īt. The Bangālī has discontinued the use of the present participle (with the exception of a few Sanskrit participles ending in at) and only employs the same in conjunction with the substantive verb āchī, as: dēkhitechī, I am seeing; but dēkhitē is by no means to be confounded with the Infinitive, as it is commonly represented in Bangālī grammars, it is the Locative form of dēkhit, and signifies literally: I am in seeing (the Locative of the present participle is similarly used in Sindhī and Hindī).

11) Themes in āru, ārū, ārō.

These affixes correspond to the Sansk. affix आर्, and form in Sindhī verbal nouns, which imply a habitual action or occupation; their number is not very considerable; as:

کھوڑارو ghōrārō, کھوڙارنْ to seek.
کھوڙارو ghōrārū, } a pedlar, Inf.

پُوجارو pūjārō, a worshipper, Inf. پُوجنْ to worship.

پِنجارو pīnārō, a cotton carder, Inf. پِنجنْ to card cotton.

پِنارُ pēnāru, a beggar, Inf. پِنْ to beg.

12) Themes in ibō.

This affix corresponds to the Sansk. affix त्वय्, incredible as this may appear. In Sindhī त् has been elided and vv (= व्य) hardened to b (= bb). It forms now in Sindhī present participles passive, though its original use and signification has still been preserved in the formation of the future passive; as:

بُوسَاتِبُو būsātibō, being choked, Inf. بُوسَاتِنْ to choke.
دُرُهِبُو drōhibō, being cheated, Inf. دُرُهِنْ to cheat.
جَهَلِبُو jhalibō, being seized, Inf. جَهَلَنْ to seize.

13) Themes in inō.

We have in Sindhī two themes in inō, which are quite of different origin and signification.

a) The affix inō, added to such verbs, as end in the Imperative in u, corresponds to the Sanskrit affix अन्, which forms attributives and appellatives; in Sindhī the affix ana has been changed to inō; e. g.:

هَلِنْوَ halinō, going, Imper. هُلْهَ.
مُرْكِنْوَ murkinō, laughing, Imper. مُرْكُ.
چِهِرِکِنْوَ čirkinō, shying, Imper. چِهِرُکُ.
بُهْرِنْوَ bhurinō, crumbling, Imper. بُهْرُ.
پِنْنْوَ pininō, begging, Imper. پِنْ.

Some of these attributives are also used substantively, and as such they are also susceptible of the fem. termination, as:

چِهِنِکِنْوَ čhinkinō, rattle, i. e. that which rattles.
پِھِرِنْوَ phirinō, spooling-wheel, i. e. that which turns round.

دَهَنْوَنْ dhāvane, a pair of bellows, i. e. that which blows (the fire).

b) The other affix inō or anō corresponds to the

Sanskrit affix **अनीय**, by which the future passive participle is formed in Sanskrit. Thus in Sindhī a Gerundive may be derived from every transitive verb by means of this affix, as:

مَارِنُو marinō, one who is to be beaten, Inf. **مَارِن** to beat.

ڈِئِنُو dianō, what is to be given, Inf. **ڈِئِن** to give.

دھانِنُو dhuanō, what is to be washed, Inf. **دھانِن** to wash.

رَثَانِنُو rathanō, what is to be taken, Inf. **رَثَانِن** to take.

In the same way a gerundive is derived from causal verbs, as:

وَرَائِنُو varainō, what ought to be returned, Inf. **وَرَائِن** to return (act).

دھاَرِنُو dhuārinō, what ought to be caused to wash, Inf. **دھَاَرِن** to cause to wash.

Note. In Hindī and Hindūstānī the Gerundive coincides with the Infinitive, with this difference, that the Gerundive is properly a masc. substantive, and therefore only a Gerund; very rarely the Infinitive is employed as a Gerundive proper (i. e. future passive participle), agreeing with its governing noun in gender, as in Sindhī. The Panjābī on the other hand quite agrees with the Sindhī in this respect, using the Infinitive as a regular Gerundive, agreeing with the governing noun in gender, number and case, like an adjective. The Marāṭhī forms the Gerundive by the affix **आवा** (**आवी**, **आवें**), which corresponds to the Sansk. affix **तत्त्व**, Prāk. **तद्व**; in Marāṭhī **त** has been elided and in its place 'a' lengthened, as: **करावा** faciendus, **मोडावा** dirumpendus. In a similar way the Gerundive is formed in Gujarātī by the affix **અવો** (= **તद्व**) as: **લખવો** scribendus. In Bangālī occurs no proper formation of a Gerundive, but the Infinitive (in distinction from the verbal noun) is generally employed to express the idea of a Gerund, like in Hindī, as: amākē jāitē hai, mihi eendum est; but many original Gerundive forms are borrowed directly from the Sanskrit, as: kartavya etc., the affix anīya is also in use.

14) Themes in iō or yō.

The affix iō or yō is used to derive perfect participles; it corresponds to the Sanskrit affix त्, Prākrit already द्, and frequently altogether elided, for which reason y or i is inserted in Sindhī, to prevent the hiatus.

The perfect participle of transitive verbs always implies a passive signification, whereas that of intransitive verbs only expresses the idea of the Præterite.

In many instances the Sindhī has preserved the original Sanskrit-Prākrit forms of the perfect participles, modified according to the laws of elision and assimilation current in Sindhī.

पस्यो́ pasyō (or پسیو́ پسیو́ pasiō) seen, Inf. پسَنْ to see.

جَهَلِيَّةٌ jhalyō (or: جَهَلِيَّةٌ jhaliō) seized, Inf. جَهَلَنْ to seize.

مُؤْتَيَّةٌ mōtyō (or: مُؤْتَيَّةٌ mōtiō), returned, Inf. مُؤْتَنْ to return.

دِيْتَهُ dīthō, seen; Sansk. हृष्टः, Prāk. दिट्ठोः; Inf. دِسَنْ to see.

أُتُّ utō, said; Sansk. उत्त, Prāk. उत्तोः; Inf. اُتَنْ to say.

Note. In reference to the formation of the perfect participles (the perfect participle active in वत् has completely disappeared from the grammar of the modern vernaculars) a great variation is to be noticed in the cognate dialects. The Panjabī, Gujrātī, Hindī and Hindūstānī quite agree in this point with the Sindhī, as Panjabī: ghalliā, sent, Inf. ghalknā; Gujrātī: lakhyō, written; Hindī (Hindūst.): likhā (without insertion of euphonic i or y in the place of elided t or d), Inf. likhnā.

The Marāṭhī differs considerably in this respect from the idioms mentioned; it forms the perfect participle by affixing ला to the root of the verb (with the junction vowel a or i, according to the intransitive or transitive signification of a verb). The first traces of this affix must be sought already in Prākrit; the

Sansk. त has been changed in Prākrit to the corresponding media द, and this again to ड (d); see Lassen: Instit. linguae Prāk., p. 363. We have seen already (Introd. §. 6, 4) that ड is frequently changed to ड़ r in the modern idioms, and this is again exchanged for l; as: चालला gone, Inf. चालखें; मोडिला broken, Inf. मोडलें.

The Bangālī coincides in this point quite with the Hindī, as: dēkhā, seen (without insertion of euphonic i or y).

Chapter III.

Secondary themes.

§. 10.

Under this head we shall class all those themes, which are derived from other nouns by means of an affix. We shall pass again all those forms, which have been taken directly from the Sanskrit-Prākrit, and only treat of those formations, which are peculiar to the Sindhī.

I. Formation of abstract nouns.

Abstract nouns may be derived either from substantives or adjectives, the affixes which the Sindhī uses for this purpose, agree all, more or less, with the primitive Sanskrit-Prākrit affixes.

1) Themes in ī (f.)

By the affix ī a very numerous class of abstract nouns is formed, which, after the analogy of the Persian, may be derived from any noun. The final vowel is always dropped before this affix, but in other respects the noun undergoes no change whatever.

The affix ī corresponds to the Sanskrit affix ण (n.); in Sindhī as well as in the other dialects the feminine

form ī, which is already current in Sanskrit, has alone been retained; e. g.:

چُری čōrī, theft, from چُر čōru, thief.

مندی mandī, wickedness, from مند mandō, wicked.

کَبِيَّ kamī, deficiency, from کَمِ kame, deficient.

2) Themes in āī. (f.)

The affix āī is only a variation of the preceding affix; final u (= o) and o are not dropped, as before the preceding affix, but changed to ā (as in the other dialects) to keep their place; e. g.:

نِرْمَلَائِيٌّ nirmalāī, purity, from نِرْمَلٌ nirmalu, pure.

کُرَائِيٌّ kūrāī, falsity, from کُرُوْرُ kūrō, false.

Both forms are therefore frequently used indifferently, as:

بَهَلِيٌّ bhalī, goodness, or: بَهَلَائِيٌّ bhalāī, from بَهَلُو bhalō, good.

3) Themes in tā and tāī. (f.)

The affix tā forms in Sindhi a very numerous class of abstract nouns from attributives and adjectives; the final vowel is always dropped and the union-vowel i inserted (except when the noun ends in i). The affix tā corresponds to the Sanskrit affix ता, which is used for the same purpose in Sanskrit. Besides the affix tā, the emphatic form with ī (tā-ī) is also in use; e. g.:

گھَتِتاً ghatīta,	}	want, from گھَتِ ghaṭe, deficient.
گھَتِتَائِيٌّ ghatitāī,		

جوگَتاً jōgītā, fitness, from جوگُ jōgu, fit.

4) Themes in te; tī. (f.)

The affix te, which is else only used with primary formations, is in Sindhi also (though very rarely) found with secondary formations; the affix tī, which is

also occasionally to be met with, is only a variation of te (i having been lengthened to ī); as:

سَنْوَتٍ sāvate, straightness, from سَنْوَنٌ sāñ, straight.

کَهْتِتِی ghaṭī, deficiency, from کَهْتِ ghaṭe, deficient.

Note. The affix tī is also used in Hindūstānī, as: کَهْتِی deficiency, from کَهْتِ.

5) Themes in āne or āine. (f.)

These affixes form a numerous class of abstract nouns from adjectives implying colour or some other inherent quality. They correspond to the Sanskrit affix इमन्, which forms abstract masc. nouns. In Prākrit the termination अन् may already be lengthened to आण (cf. Var. V, 47); in Sindhī م (m) has been elided, which is rather uncommon, and a feminine termination substituted for the masculine; the i of iman has been dropped = āne, whereas in the form āine i has been inserted after ā, to render the 'a' more prominent. E. g.:

اچھانِ ačhāne, whiteness, from اچھو ačhō, white.

ویکرانِ vēkirāne, breadth, from ویکرو vēkirō, broad.

وڈانِ vadāne, greatness, from وڈو vadō, great.

The affix āne (āine) is very often exchanged for the affix āī (see 2.), and with many nouns both affixes are promiscuously used, as: کارانِ or کارائی blackness.

Note. In Hindī and Hindūstānī the affix ma (= इमन्) is rarely used, and no longer as a masculine; e. g.: garimā, f., importance. In Gujurātī the affix āñ is used (as neuter) e. g.: جُنْدَارِ depth, from جُندِ deep; the Marāṭhī and Bangālī have preserved the original Sansk. termination mā (as masc.). In Panjabī, as in Gujurātī, the form āñ (m.) is used, as: učāñ, m., height, from učā, high.

6) Themes in pō, pā, pāī, pi; pañu, pañō; tañu; ātu.

These affixes form a very numerous class of abstract nouns from substantives and adjectives. We can see in

this instance, how the Sindhi has menaged to derive from one and the same Sanskrit affix a whole series of abstract affixes, which at the first glance seem to have nothing in common.

The affixes *pō*, *pa*, *pāī*, *pī* are derived from the Sansk. abstract-affix त्वा tva, which is assimilated to प्त् (see Introd. §. 15, D, b.); from this the Sindhi has formed the various terminations *pā*, *pa*, *pāī*, *pī*.

From the self-same affix त्वा, which has become त्वण् in Prākrit (from an original त्वन्), and which has been assimilated in the Apabhransha dialect to प्तण् (see Lassen, p. 459, 9.) the Sindhi has derived the affixes *panu* or *panō*.

From the same source has also sprung the affix *tanu*, but by a different process of assimilation, the semi-vowel *v* being assimilated to the preceding dental (cf. §. 15, D, b.).

Another form of assimilation is the affix *ātu* (viz: *tva* = *tta* = *t̄ta* = *āta*, the double consonant being cleared away by lengthening the preceding vowel), which is only rarely used.

The final vowels undergo various changes before the accession of the above mentioned affixes; final *u* is generally changed to 'a' or 'i', with the exception of the fem. nouns ending in 'u', which preserve 'u' (as radical) before all affixes; final *ō* is either weakened to 'a' or changed to *ō*; final *ī* is either shortened to 'i', or with a subsounding 'a' to 'ia', which is mostly the case before the heavy affixes *panu*, *panō*; final *ū* is shortened to 'u' with a subsounding 'a' (= ua) before the heavy affixes *panu*, *panō*; long *ū* though keeps now and then its place before them; before the lighter affixes *pō*, *pa*, *pāī*, *pī* final *ū* is shortened even to 'i' (for euphony's sake). Final short 'a' may be lengthened to ā, to distinguish the feminine themes from those ending in 'u'; but this depends on usage.

a) final u:

پندیتپنزو panditapanō, m. The duty of a pandit;
from پندت.

چھوکرائٹ chōkirātu, m. The time of youth;
from چھوکر چھوکارу chōkaru, a boy.
vat̄hupa; f. assistance;
from قم، وَتْهُبَ laying hold of.

b) final ō:

نندھپائی nandhapāi, f.	}	Time of youth; from نندھو nandhō, small.
نندھپانु nandhapanu, m.		
نندھپو nandhpō, m.		



c) final ī:

واهیپا vāhipa, f.	}	The duty of a واہی m. or watchman.
واهیپو vāhipō, m.		

کاندھیپا kāndhiapa, f.	}	The office of a کاندھی kāndhī, one who gives a shoulder in carrying a corpse.
کاندھیپانु kāndhiapanu, m.		

مکھتن mukhitānu, the duty of a مکھی mukhī or headsman.

d) final ū:

مائھپو māñhipō,	}	humanity, from مائھون māñhū man.
مائھپانو māñhuapano,		

مروپنزو mirūpanō, bestiality, from مروں mirū, wild beast.

e) final a:

رناپن ranāpanu, widowhood, from رنا rana, a widow.
زالپن zālapanu, womanhood, from زال، لپن a woman.

Note. These abstract affixes are to be met with in all the cognate idioms. The Hindī and Hindūstānī use the affixes pan, panā and pā, corresponding to the Sindhī forms paṇu, paṇō and pō. The Gujarāthī: paṇ and paṇū (both neut.); the Marāthī: paṇ (n.) and paṇā (m.); the Panjābī: puṇā. The Bangālī comes nearest to the Sanskrit in this respect, having retained the original abstract affix tva unaltered.

7) Themes in kāru, kārō, kāra, kāre.

These themes fall under our consideration in this place not so much on account of their formation, as their signification, for we have here not to deal with an affix, but with an adjective, used to form compounds, and signifying: making, effecting. In Sindhī the original signification of कार has been already obliterated, and it is now used in the same way as an affix, to form a number of abstract nouns; e. g.:

لچھکارو lučhikārō, uneasiness, properly: that which makes لچھ lučha, or being tossed about.

وَنَكَارُ vanakāru,	}	wood, forest; properly: that which
وَنَكَارِ vanakāre,		produces trees (ون).

تھدھکارا thadhekāra, cool temperature; properly: that which makes coolness (ھدھ تھدھ).

8) Themes in kō and ḍō.

The affix kō serves originally to derive adjectives, and corresponds to the Sansk. affix इक्; but in Sindhī it is sometimes used (as the preceding affix कार) to form abstract nouns; the affix ḍō is identical with kō, k having been elided. E. g.:

لچھکو lučhikō, uneasiness; the same as: لچھکارو.

دھریو dhūryō, a duststorm; properly: that which makes sand (ھری).

§. 10.

II. Formation of appellatives, attributives and possessives.

9) Themes in ī.

This affix, which in Sindī and the kindred idioms is so frequently employed, has sprung from three different sources:

a) The affix ī, corresponding to the Sanskrit affix इक्.

This affix forms attributives and appellatives of various significations; the root-vowel is generally lengthened before the addition of this affix, i. e. 'a' becomes ā; 'i' : ē; 'u' : ō; e. g.:

اوڻهي othī, a camel-rider; from اوڻهُ uṭhu, camel.

ٻاڪري bākīrī, a seller of vegetables, from ٻڪرُ bakaru, vegetables.

ٿئيڪري thēkīrī, a seller of earthen-ware; from ٿئيڪرُ thēkiru, earthen-ware.

b) The affix ī, corresponding to the Sansk. affix ईय, इय.

This affix denotes in all the modern vernaculars descent or relationship. Before its addition to a noun a final short vowel is dropped, long ū is shortened to 'u', and ō is changed to ā. In some instances final short 'u' (shortened from ō) is changed to ā (= ō) and thus preserved; e. g.:

سِندھي sindhī, of Sindh; from سِندھ f. sindhu, the country of Sindh.

هندئي hindūī, relating to a Hindū, from هند hīndū, a Hindū.

لاري lārī,	}	of Lār, from لار m. laru, Lower Sindh.
لارائي lārāī,		

سِرَائِی sirāī, of Sirō, from سِرُو sirō, Upper Sindh.

c) The affix ī, corresponding to the Sansk. affix इन्.
(Nom. Sing. ī.)

The Sindhī affix ī serves to form possessive nouns, like the Sansk. affix इन्; e. g.:

دَاهِی dāhī, complainant, from دَاهَ dāha, complaint.

رَوْگِی rōgī, sick, from روگ rōgu, sickness.

مَالِی mālī, gardener, Sansk. मालिन्.

In such formations, as are peculiar to the Sindhī, a final short vowel may keep its place before the affix ī, as:

مَتَّئِی mataī, tenacious of one's opinion or sect, from مَتْ make opinion or religion (final 'e' being exchanged for 'a', for euphony's sake).

10) Themes in āi.

The affix āi is only a variation of the affix ī (9, a), final 'u' and ō of such themes, as end in 'u' and ō being again changed before it to ā; nouns thus formed imply an occupation, habit or tendency, as:

بَاغِی bāgāī, gardener, from بَاغ bāgu, garden.

نِئِچَائِی nēčāī, a maker of huqqah-snakes, from نِئِچَو nēčō a huqqah-snake.

جَهَقِرَائِی jhāgirāī, a quarreller, from جَهَقِرُو jhāgirō, quarrel.

11) Themes in ū.

The affix ū, corresponding to the Sansk. affix उक्, is added to substantives, by means of which, as in the primary formations, appellatives and adjectives are derived, denoting an habitual action or state. A final vowel is always dropped before the addition of this affix;

in some nouns the first vowel is lengthened at the same time; e. g.:

هانجو hāñū, injurious, from هانج hāñé, injury.

، ويرو vērū, revengeful, from ، وير vēru; enmity.

چهاپرو ڇھاپرُو čhāpirū, a mountaineer, from ڇھپرُو čhāparu, a range of hills.

باکھرو بَاكھِرُو bākhirū, a man of Bakhar, from بکھرُو bakharu, a town of upper Sindh.

12) Themes in āū.

The affix āū is identical with the preceding, the only difference being that the final vowel of the theme is lengthened before the affix ū (fin. u = a = ā).

دھرمائو دھرْمَاءُ dharmāū, religious, from دھرم دھرم dharmu, religion.

شَرْمَاءُ شَرْمَاءُ šarmāū, bashful, from، شَرْم شَرْم šarmu, shame, modesty.

13) Themes in āō.

The affix āō is already so much corrupted, that its origin is scarcely recognisable; it corresponds to the Sanskrit affix मय्, which forms adjectives, denoting "made of, consisting of." The labial m has been elided in this affix as well as in the abstract affix इमन्, and a has been lengthened in compensation thereof. The semi-vowel y has likewise disappeared, āō = āyō; the final Anusvāra is altogether euphonic and more or less optional; e. g.:

هایدرائون haidrāō, made of حیدر haidra, turmeric.

جامبھائون jāmbhāō, made of جامبھو jāmbhō, a kind of oil-seed.

لوهائون lōhāō, made of لوهه lōhu, iron.

14) Themes in ō.

This affix corresponds to the Sansk. affix अ; it

forms adjectives and attributives in the largest sense. The final short vowel of a noun is always dropped before this affix, and ū and ī are shortened. The root-vowel either remains unaltered or is lengthened, viz: 'a' to ā, ī to ē and 'u' to ō; as:

سکھوٰ saghō, strong, from سکھ sagha, strength.

ونگوٰ vingō, crooked, from ونگ vingu, a crook.

بھکٹوٰ bhakuō, stupid, from بھکوٰ bhakū, a blockhead.

وچوٰ vēčō, mediator, from وچ viču, midst.

بارڙچوٰ bārōčō, of a Beluch, from بارڙچ barōču, a Beluch.

اوڻھوٰ ōthō, of a camel, from اوڻھ uṭhu, camel.

گائڻ gāō, of a cow, from گئڻ gāū, cow.

Irregular formations are:

ماھيٰ māhyō, of a buffalo, from مينھ mēhe, a buffalo.

سيڻون saiō, hundredth (per cent), from سٽه sau, hundred.

15) Themes in āru (aru), ārō; ālu.

These affixes correspond to the Sansk. affix आल (in Prākrit likewise आल cf. Var. IV, 26), which forms possessive nouns. In Sindhī r and l are interchanged, and in some nouns āru has been shortened to aru. The root-vowel commonly remains unaltered, but in some nouns 'u' is changed to ō (i. e. 'u' takes Guna); as:

ميهارُ ميهارُ	mēhāru, or mēharu,	} a buffalo keeper, from مينھ mēhe, } buffalo.
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چوتیٰرُ čōtyaru, having a چوتیٰ čōtī, bundle of hair on the crown of the head.

دھنارُ dhanāru, a herdsman, from دھن dhanu, a herd of cattle.

اوچهارُ ōthāru, a camel-herd, from اوڻھ uṭhu, camel.

جوالُ javālu, containing barley, from جو jau, barley.

Some of these formations, with the affix ālu or ālō, are used in a substantive sense, their original possessive signification being more or less lost, as:

گھریال gharyālu, } a Gong; literally: containing or
کھریالو gharyālō, } expressing the hour (کھڑی).

ڈیالو dīalu, candlestick; literally: having a light (ڈنٹو).

جھرالو jhurālō, cloudiness; literally: containing clouds (جھڑ).

16) Themes in īrō and īlō, or: ērō and ēlō.

These affixes correspond to the Sansk. ईर् and ईल् and form attributives, signifying: habit, quality or intensity; ērō and ēlō have sprung from the Prākrit affix illa (Var. IV, 25); e. g.:

کھاندھیرہ khāndhīrō, patient, from کھاندھ khāndhe, patience.

ھتھیلہ hathīlō, obstinate, from ھتھ hathu, obstinacy.

چھانویرو čhāvērō, } shadowy, from چھانو čhāva, shade.
چھانویلہ čhāvēlō,

تھریلہ tharēlō, of the Thar, having the custom of the Thar or desert.

چمیلہ čamēlō, leathern, from چم čamu, leather.

17) Themes in iru.

This affix corresponds to the Sansk. affix इ (with the union-vowel i) and forms attributives and appellatives as well as possessive nouns; a final vowel, short or long, is always dropped before the addition of this affix; e. g.:

سندھر sandhiru, a house-breaker, from سندھ sandhe, a hole in a wall.

جَهَاتِرُ jhātiru, a peeper, from جَهَاتِي jhātī, looking through a hole.

چِيمْبِيرُ chimbhiru, a rebuker, from چِيمْبِيهَ chimbha, rebuke.

جَهَپِرُ jhapiru, one who snatches, from جَهَپُو jhapō, a snatch.

پِيتِرُ pētiru, a glutton, from پِيتُ pētu, belly.

وِهِرُ vihiru, poisonous, from وِهَ f. poison.

18) Themes in atu and ālū.

This affix has sprung from the Sanskrit affix मत् by elision of म; in some nouns 'a' has been lengthened, to compensate for the elision of m; it forms possessive nouns, just as in Sanskrit; e. g.:

بَهْرَيْتُ bharyatu, a porter, from بَهْرَيِّ bharī, a man's load.

پُورِھِيَتُ pōrhiatu, a labourer, from پُورِھِيَو pōrhiō, labour.

ڈِيَنِيَاتُ dianyātu, a debtor, from ڈِيَنِيِّ dianī, a debt.

19) Themes in ētō (itō).

The Sindhī affix ētō corresponds to the Sansk. affix इत्, denoting "to be provided with", to possess as one's own. The short i of the Sansk. affix has in Sindhī been produced to ē, on account of the accent; the final vowel is always dropped before this affix; e. g.:

پُتْرِيَتُو puṭrētō, having a son, from پُتْرُ patru, son.

دِھِيَتُو dhiētō, having a daughter, from دِھِيَهَ dhia, daughter.

جوَيَتُو jōētō, having a wife, from جَوَءِيَهَ jōe, wife.

بَهَائِتُو bhāitō, having a brother, from بَهَاءَ bhāu, brother.

20) Themes in āitō.

This affix is identical with the preceding in derivation and signification, the only difference being that final ō, 'u' and 'a' are changed before it to ā, as:

وارائیتو vārāitō, adj., at the right time, from وارو vārō, time.

سجھائیتو sajhāitō, adj., opportune, from سجھ sajhu, opportunity.

وانائیتو vātāitō, having a road, from ات vāta, a road.

21) Themes in ṣu and lu.

a) The affix ṣu corresponds to the Sansk. diminutive affix रु, and is affixed to adjectives and participles present, with some slight variation of the original meaning; when added to adjectives the root-vowel is now and then lengthened. Final 'u' and ō are changed to 'a' before the addition of this affix; ī remains unaltered.

کھابارو khābaru, left-handed, from کھبو khabō, left.

ساجرو sājaru, right-handed, from ساجو sājō, right.

کھاسرو khasarū, sterile, from کھاسن khasu, not fully developed.

کاچھیرو kāchirō, of the province of Kāch, from کاچھی a Kāchī.

لکھندرو likhandaru, a writer, from لکھنڈا part. pres. writing.

b) The affix lu is identical with the affix ṣu (r [ṛ] = l) and turns preterite participles into simple adjectives; it is seldom found with adjectives, the signification of which it does not change materially.

ویالو vialu, lost, from ویو viō, gone, lost.

دیثالو dīthalu, seen, from دیھو dīthō, seen.

وُسْوَرَلُ visūralu, simple-minded, from وُسْوَرُ visūrō, simple-minded.

Similarly in Prākrit the affix r or l (dimin.) is added to nouns and adjectives, without essentially altering their signification (cf. Varar. IV, 26), as Sansk. विद्युत् lightening, Prāk. विज्ञू or विज्ञुली; पीत yellow, Prāk. पीच्चा or: पीच्चल.

The same affix ला we notice in the Marāthī, where it is added to preterite participles to turn them into real adjectives, as: चाललेला gone (from चालला); मोफिलेला broken (from मोफिला); the same holds good in Gujarātī, as: लखेलो, written (Adj.) (from लख्यो).

22) Themes in iṛyō.

The affix iṛyō is originally compounded of the diminutive affix र (= r) and the adjectival affix yō (य); it forms adjectives and attributives denoting inclination or hesitation; e. g.:

سَدِهْرِيَّو sadhiryō, half-wishing; literally: being somewhat disposed to wish.

كَهْرِيَّو ghōriryō, a pedlar; i. e. one who is inclined to seek out.

پِرِيَّو pēriryō, a walker; literally: disposed to travel afoot.

پَرَمَتِرِيَّو paramatiryō, easily persuaded; literally: disposed to take another's counsel.

23) Themes in āku and ākū.

These Unādi-affixes, which else only occur with primary themes, are in Sindhī also used (but very rarely) in secondary formations, as:

جَهِيرَاكُ	jhērāku,	}	quarrelsome, from جَهِيرُ jhērō,
جَهِيرَاكُو	jhērākū,			contention.

24) Themes in ikō.

This affix corresponds to the Sansk. affix **क** (in Sindhi with the addition of the union-vowel i) and forms adjectives, denoting relation, quality etc. A final vowel, short or long, is dropped before this affix; final ū alone is shortened to 'u' and takes the union-vowel 'a' instead of 'i'; e. g.:

વાપારિકો vāpārikō, mercantile, from **વાપાર**, vāpāru, trade.

વાનિકો vānikō, relating to a **વાનીય**, vānyō or shopkeeper.

હારિકો hārikō, relating to a **હારિ**, hārī or peasant.

મિરુઅકો miruakō, brutal, from **મિરું** mirū, a wild beast.

25) Themes in īčō or ēčō.

These affixes have sprung from the Sansk. affix **इक**, and form adjectives denoting descent or origin. In Sindhi 'i' has been lengthened to ī or even to ē, and the guttural k has been exchanged for the palatal č. The final vowel, short or long, is always cast off before these affixes; e. g.:

ગોથેચો gōthēčō, of the same village, from **ગોથુ**, gō-thu, village.

પારેચો pārēčō, of the same quarter, from **પારો**, pārō, quarter.

પારીચો pārēčō, of the opposite side, from **પાર** adv., opposite.

વેરહિચો, vērhīčō, of the jungle, from **વેરહે**, vērhe, jungle.

26) Themes in ōkō.

This affix, which is added only to nouns or adverbs, denoting time, is identical with the affix **क**; the union-vowel ō is peculiar and not to be met with elsewhere; every final vowel, short or long, is dropped before it; e. g.:

وَرِهُوكُو varehōkō, yearly, from وَرِهُو varehu, year.

رَاتُوكُو rātōkō, nightly, from رَاتِهِ rāte, night.

هَانُوكُو hānōkō, recent, from هَانِي hānē, now. adj.

كَالْهُوكُو kālhōkō, of yester (day or night), from كَالْهَهَا kālha, yesterday, adv.

پَرُوكُو parōkō, of last year, from پُرِهِ (fem.) last year.

A few other adjectives are formed by the same affix, with the further difference, that the root-vowel is lengthened, as:

چَانِدُوكُو čāndrōkō, moonlight, from چَانِدُهُ čandru, moon.

27) Themes in āñō (ānu, īñō), āníkō.

This affix corresponds to the Sansk. affix इन्, and forms adjectives denoting relation or descent. It is remarkable, that the original union-vowel 'i' has been dislodged in Sindhī and ā substituted in its place (compare with this such Latin forms, as: romānus, afri-cānus). The adjectives, formed by the affix āñō may moreover add the affix kō (with the union vowel 'i'), so that we thus have adjectives with a double affix, which do not materially differ from the simple forms in āñō; e. g.:

چُورَانِو cōrāñō,	}	of a thief, from چُورِهِ čōru, thief.
چُورَانِيكُو cōrāníkō,		

لُچَانِو lučāñō, rascally, from لُچُ lučō, rascal.

دِھِيَانِو dhiāñō, of a daughter, from دِھِيَهِ dhia, daughter.

مِيرَانِو miruāñō, of a wild beast, from مِيرُونِ mirū, wild beast.

بَهَايَانِو bhāyāñō, of a partner, from بَهَايِي bhāī, partner.

In a few nouns a short root-vowel is lengthened, as:

چانڈر انو چانڈر انو چانڈر انو	čāndrānō, čāndrānu, čāndrinō,	moonlight, from چنڈر čandru, moon.

28) Themes in ūnō (ūnikō).

a) This affix is identical with the preceding, but the union-vowel has been exchanged for ū; in signification there is no difference; e. g.:

سیٹھُونو sēthūnō, of a Sēth, from سیٹھ sēthe, a wholesale merchant.

واٹونو vātūnō, oral, from وات vātu, mouth.

اگونو agūnō, preceding, from اگ aḡu, front.

کالہونو kālhūnō, of yester (— day or night), from کالہ kālha, yesterday.

To the affix ūnō the affix kō (ikō) may be superadded, without altering the signification in any way, as:

اگونیکو agūnikō, the same as: اگونو agūnō.

b) There is another affix ūnō, which is joined to numerals, identical in form with the preceding, but of different origin. It is derived from the Sansk. noun गुण (quality), with elision of g in Sindhī and prolongation of ū. In Panjābī both forms, gunā and ūnā, are in use, so that there cannot remain any doubt about its derivation.¹⁾ It forms adjectives from numerals, signifying: having such a quality, or: manifold, as:

ہیکونو hēkūnō, single (having a single quality), from ہیک hēku, one.

پنجونو panjūnō, quintuple, from پنج panja, five.

سونو saūnō, hundredfold, from سو saū, hundred.

1) Compare also the Persian گانه, as: دو گانه twofold etc.

29) Themes in āñī.

This affix, corresponding to the Sansk. affix **आयनि**, forms patronymics or nouns denoting descent; the short final 'i' of the Sansk. affix has been lengthened in Sindhi, as in other similar nouns. A final short vowel is dropped before this affix, likewise ō; final ī is changed to y (= i) and ū is shortened; e. g.:

مُحْمُودَانِي mañmūdāñī, son or descendant of **مُحْمُودٌ**
mañmūdu.

آرِيَانِي āryāñī, son of **آرِيٰ** ārī.

آدُوَانِي āduāñī, son of **آڈُو** ādū.

بَاكَانِي bāgāñī, son of **بَاكَو** bāgō.

30) Themes in īñō.

This affix corresponds to the Sansk. affix **ईन** and forms adjectives denoting relation or descent; as:

سَنِينَو saññō, affianced, from **سَنِكِينَو** sañu, connexion by marriage.

وَسِينَو vasīñō, subjected, from **وَسِينَو**, power.

31) Themes in āthō.

This affix coincides with the Sansk. affix **आट** (with transition of t into th); it forms possessive nouns, as in Sanskrit; e. g.:

پَانِيَاتَهُو pānyāthō, damp (containing water), from **پَانِي** pāñī, water.

چَهَبَرَاتَهُو čhabarāthō, containing **چَهَبَرُو** čhabaru, a kind of grass.

32) Themes in āsō (āsū).

This affix, corresponding to the Sansk. affix **श**,

forms adjectives, denoting "to be full of", to be provided with"; as union-vowel ā has been inserted; as:

વાર્યાસો vāryāsō, sandy, from વારી, vārī, sand.

મોાસુ mavāsu, full of pride, from મોાસુ mau, pride.

33) Themes in hāru or hārō.

This affix is in Sindhī and in the cognate dialects added to verbal nouns (i. e. the Infinitive); it forms a kind of participle, which is commonly used as a substantive noun. In Marāthī it forms the participle future, as it implies at the same time the notion of some future act or state; in Sindhī too it is now and then used in a future sense. It is to be noted though, that the Marāthī affix is not ખાર, as commonly shown in Marāthī grammars, but આર; a like mistake is generally to be met with in Gujarātī grammars, where it is stated to be નાર. In Marāthī and Gujarātī the form of the affix is clearly enough આર, corresponding to the Sansk. adjective કાર, making, doing, with elision of ક. In Sindhī, Hindī and Panjābī it is hār, which form is to be explained in this way, that initial ક has been originally aspirated by the following ર (which is very frequently the case in Sindhī), and then elided, leaving h (see Introd. §. 8). In Sindhī the form hāru, hārō, is only added to the Infinitive, in other themes the original form kāru has been retained unaltered; e. g.:

سِرْجَنْهَارُ sirjanahāru, the creator, Inf. سِرْجَنْ to create.

لِكْهَنْهَارُ likhanahāru, a writer, or one, who is about to write; Inf. لِكْهَنْ to write.

34) Themes in kāru, karu.

The original adjective form kāru (in Sindhī also shortened karu) is also (but rarely) in use; it forms adjectives and attributives from substantives; as union-vowel ā is inserted:

جھیرَاکارُ jhērākāru,	} quarrelsome, causing quarrel,
جھیرَاگرُ jhērāgru,	

from جھیرُ jhērō, quarrel.

35) Themes in vānu.

The Sindhī has preserved in this affix the Nom. Sing. of the Sansk. affix वन् (= vān), and discarded the Prākrit form वनो; the same is the case in the cognate dialects, with the exception of the Gujrātī, which uses the termination वन्. It forms adjectives, implying possession; e. g.:

دَيَاوَانُ dayāvānu, compassionate, from دَيَا dayā, compassion.

وِجاوَانُ vijāvānu, learned, from وِجا vijā, learning.

سِيلَوانُ sīlavānu, virtuous, from سِيلُ sīlu, virtue.

36) Themes in vārō.

This is one of the most useful affixes of the modern vernaculars; it may be joined to any verbal noun or substantive, and denotes an owner or actor; this affix is most extensively used in Hindūstānī (vālā), where it is used as a substitute for different formations. It corresponds to the Sansk. affix वल्, from which it has been derived by lengthening the root-vowel. It is to be observed, that ئارُ must be joined to the formative or oblique case of a noun.

گھرَوارُ gharavārō, owner of a house, from گھرُ gharu, house.

گھرَنَوارُ gharanevārō, owner of houses.

ڏيٽنَوارُ ڏianavārō, a giver, Inf. ڏيٽنُ ڏianu, to give.

وچَوارُ vičavārō, mediator, from وچُ viču, midst.

بِيرَوارُ bēriavārō, boatman, from بِيرِي bērī, boat.

37) Themes in yō.

The affix yō, corresponding to the Sansk. affix य, forms adjectives from substantives, as:

بَهَّا كِيَوْ bhāgyō, fortunate, from بَهَّا كِيَوْ bhāgu, fortune; luck.

وِكِيَوْ vikevikhyō, a grumbling person, from وِكِيَوْ vikevike, grumbling.

جُوْيُوْ jōyo, effeminate, from جُوْ (زُوْ) jōe, wife.

Chapter IV.

Formation of Diminutives.

§. 11.

The Sindhī evinces a great facility in forming different kinds of Diminutives; it surpasses in this respect all the kindred dialects, being able to derive diminutives from any substantive, adjective or even participle.

The one method, to express the idea of a diminutive, is, to substitute the feminine termination for the masculine, the feminine expressing generally: smallness, littleness, nicety, as: کاتु kātu, m. a large knife, کاتی kātī, fem. a small knife (cf. §. 5, VI, 2, c).

An old diminutive formation has been preserved in a few straggling words, ending in ōtru (ōtrō) or ōtu (ōtō); the same formation is still current in the Paštō (ōtai, ūtai), where diminutives are regularly derived by means of this affix. The origin of this diminutive affix is rather uncertain; e. g. Sindhī:

بَاهُوتِی bāhōtī, a small fire, from بَاهَ bāhe, fire; جَامُوتُرُ jāmōtru, the headman of a village (literally: a

little جامِ jāmu or Jām, prince); دیاتی diātī, a small light, from دیو diō, an oil-light.

Besides these formations the Sindhi uses for the purpose of forming diminutives proper two affixes, which are originally identical; viz.: ērō (= rō, the union-vowel 'i' having been produced to ē, on account of the accent), which is added to adjectives only, and rō, which is promiscuously joined to adjectives and substantives. Both these affixes correspond to the Sanskrit diminutive affix **r**, from which the Sindhi, after its own peculiar method, has menaged to form two separate diminutive affixes. The other diminutive affix of the Sanskrit, **k**, is not in use in Sindhi, but is so in Hindī, Marāthī and Panjābī.

1) The affix ērō.

This deminutive affix is, as noted already, added to adjectives only and implies: somewhat more or less (as the case may be), rather, very; e. g.:

ڈریکھیرو drighērō, somewhat long, adj. ڈریکھو drighō, long.

ٹھوریرو thōrērō, rather little, adj. ٹھورو thōrō, little.

گھتیرو ghatērō, rather deficient, adj. گھٹ ghaṭe, deficient.

2) The termination rō, fem. rī.

This diminutive affix is joined to substantives and adjectives, even to such, as have already received the affix ērō; it denotes smallness, littleness, deficiency, tenderness or contempt. In order to point out more effectually the idea of the diminutive, the feminine termination rī may be chosen, instead of the masculine. The Sindhi poëts use the diminutives with great taste and delicacy, and know to give different shades to their pictures by their proper application. The final vowels

undergo the following changes before the addition of the affix ṛō (ṛī):

- 1) Final u (m.) is changed to 'a' or 'i', with the exception of fem. nouns ending in 'u', which remain unaltered.
- 2) In the same way final ḍ is changed to 'a' or 'i'.
- 3) Final 'a' remains unaltered.
- 4) Final 'i' remains unaltered or passes (for euphony's sake) into 'a'.
- 5) Final ī and ū are shortened with a subsounding 'a' (as union-vowel).

Final 'u'.

پنڈھرੋ pandharō, a short journey, from **پنڈھ** pandhu, journey.

ھتیری hatīrī, a small shop, from **ھت** hatu, shop.

جندھرੋ jinduṛō, short life, from **جندھ** jindu, life, fem.

وچری vijūrī, a small flash of lightening, from **وچ** viju, fem.; lightening.

Final ḍ.

ھنیڑو hīarō heart (endearing), from **ھنیڑ** hīō, heart.

بھولڑو bhōlīrō, a small monkey, from **بھول** bhōlō, monkey.

تھورڑو thōrīrō, } very little, from **تھور** thōrō, little.
تھوریرڑو thōrērīrō, } extremely little.

Final 'a'.

دھیڑی dhiarī, a little daughter, from **دھی** dhia, daughter.

Final 'i'.

اکھری akhīrī, a small eye, from **اکھ** akhe, eye.

گالھری gālharī, a short word, from **گالھ** gālhe, word.

Final ī and ū.

مندھڑو mandhiarō, a small churning staff, from مندھی mandhī, a churning staff.

بھٹری bhaṭuari, a small scorpion, from بھٹو bhaṭū, a scorpion.

Chapter V.

Compound nouns.

§. 12.

I. Nouns compounded with a preceding particle.

1) Nouns compounded with the negative particles a, ana, nā, nir, ni, ma.

All these negative particles are of Sanskrit origin and used in the same way and in the same sense, as in the Sanskrit. The negative particle 'a' is only used with adjectives, ana chiefly with participles and Gerundives, rarely with adjectives; nā with adjectives, and the shortened form na with Gerundives and participial adjectives; nir and ni (with assimilated r), only with adjectives (and abstracts, derived from adjectives). We have not mentioned expressly the negative particle dur (दुर्), which belongs to the same class, as it occurs in such formations only, as are borrowed directly from the Sanskrit and have already passed through the process of assimilation, usual in Sindhī, as: جکڑ ḍukālu, famine, Sansk. दुष्काल (see Introd. §. 16, B). For the sake of a general survey we have summed up here all the negative prefixes, though the nouns compounded with them belong to the subsequent classes of compounds, as far as their composition is concerned.

Prefix a: أَچِیْتُ ačētu, thoughtless; thence.

أَچِیْتَأَیِّي acētāī,	}	thoughtlessness.
أَچِیْتَیِّي acētī,		

Prefix aṇa: آنَتْهِيْنُو aṇathianō, impossible.

آنَپُچَھُو aṇapučhō, unasked.

آنَوْيِسَاهُو aṇavēsāhō, unbelieving.

آنَوْيِسَاهِي aṇavēsāhī, s. f., unbelief.

Prefix nā: نَاکَارُو nākārō, useless.

نَاچَنْکُو nāčaňō, unwell.

نَاچَنْکَائِي nāčaňāī, illness.

Prefix nā: نَتْهِيْنُو nathianō, impossible.

نَتْهِيْنِي nathianī, impossibility.

نَکَھَٹُو nakhatū, profitless.

Prefix ma: مَچَھَڈُو mačhaḍū, not giving up.

مَکَھَٹُو makhatū, profitless.

Prefix nir and ni: نِرْدَئِي nir-dai, unfeeling, Sansk. **निर्दय**.

نِرَاسُ nir-āsu, hopeless, Sansk. **निराश**.

نِدَھِنِکُو ni-dhanikō, masterless (**دھِنِي**).

نِپُشْرُو ni-puṭrō, sonless (**پُشْرُو**).

2) Nouns compounded with the privative particles rē, without, and bē, without.

The privative particle rē, which is also used as a preposition, and as such always requires the Formative (oblique case), is derived from the Sanskrit pre-

position **بَعْدَ** (Prākrit **रिते** = **रिए**, and contracted **رے** rē) without, excepted; bē is borrowed from the Persian and corresponds originally to the Sansk. prefix **वि**. These prefixes are in Arabic writing generally written separately and not joined to the noun, as:

rē: **رِيْ كَمْو** rē-kamō, useless.

رِيْ پَانِيُو rē-pānyō, waterless.

رِيْ چَيْو rē-čayō, untractable.

bē: **بِيْ سَكْهُو** bē-saghō, powerless.

بِيْ دِينُو bē-dīnō, irreligious.

بِيْ لَجْو bē-lajō, shameless.

3) Nouns compounded with the particles of qualification su, well, ku, badly, and ava (au), away, from.

su: **سُكَالُ** sukālu, good time = cheapness.

سُقِيْتُ sučētu, attentive.

سُپِرِين suprī, good friend = sweetheart.

ku: **كُبَيْتٌ** kupate, dishonesty.

كُبَيْتِيُو kupatyō, dishonest.

كُنِيَاءُ kuniyāu, bad justice = oppression.

كُذْهَنْكُو kuḍhangō, ill-bred.

ava (au): **أَوْكُنْ** avagunu } vice.
أَوْمُكْنُ augunu, }

أَوْتَرْ avatarū, } a bad landing place.

أَوْتَرْ autaru,

4) Nouns compounded with the possessive particle sa (shortened from the Sansk **सह**), implying "with", "provided with".

سَپَهَلُو saphalō, fruitful.

سَبُّожْهُ *sabōjhō*, intelligent.

سَيْنَرُو saputrō, having a son.

II. Nouns compounded with a substantive, adjective or numeral.

The Sindhi generally follows in the formation of its compound nouns the rules of the Sanskrit, though the compounds cannot be formed in Sindhi in the same unlimited number, as in Sanskrit, the want of case-inflexions offering an essential obstacle. No compound can be formed from more than two nouns, a noun compounded of three words is a linguistic impossibility in Sindhi, as in such a compound all idea of coordination or subordination would be completely lost. We shall consider the compounds current in Sindhi under the received Sanskrit appellations.

- 1) So-called *Tatpuruṣa* compounds, or conjunction of two nouns, of which the former stands in a case-relation with the latter.

These compounds are rarely used in common conversation, but more extensively in poetical compositions. The former of the two nouns, which is dependent on the latter, must consequently be placed in the Formative, to express thereby its grammatical dependency. In reference to the method of writing these compounds there is no fixed rule; some of them, in which the idea of unity prevails so much, that they are considered as one word, are joined in writing accordingly; others again, in which the conjunction is more loose, are written separately; e. g.:

وَالْأَتْرُّ utara-vāu, north-wind.

گھر دھنی ghara-dhanī, master of the house.

مَتْهِيٌّ كَهَاؤُو mathē- khāū, torturer, literally: eating one's head.

ڏيَسَ نِكَالُو dēsa nikālō, banishment.

کَرَنْ ٿُرُتْرُو karane-trutrō; a lazy fellow; literally: broken of hands.

پَانَ بَهْرُ pāna bharū, selfish; literally: filling oneself.

A peculiar kind of compound is formed by an adjective joined to a substantive, which by the addition of the affix vārō (see §. 10, 3, b) is turned again into a possessive noun; the adjective must in this case agree with its substantive in gender, number and case. Such compounds are, as far as their signification is concerned, Bahuvrīhis, but according to their composition Tat-puruṣas; for the latter reason we have inserted them in this place; as:

بِئِي ڏيَسَوارُو bīē dēsavārō, a foreigner (a man of another country).

تِکْهِي سُرْتِوارُو tikhia-surtevārō, a man of sharp understanding.

چَنِكي پَهْوارُو čanē pahavārō, a man of good counsel.

More poetical are compounds like:

વَادِي دِيلِ دَاتَا vadī dile dātā, a munificent giver (a giver of a great heart).

2) So-called Dvandvas, or aggregation of nouns.

In the sense of the Sanskrit Grammar there are no Dvandvas in Sindhi. Two nouns are frequently joined in Sindhi, expressing one common idea, but grammatically they are treated as two separate words. In Sindhi, as well as in the other cognate dialects, two nouns are frequently joined together, of which the latter is without a proper meaning, and only added to render the sound more full; these compounds are called alliterations.

વાઠુ પુજુ **وَقْتُهُ پُجْ** vathu puju, f., hurry; literally: taking (وقت) arriving (پج).

ચાનો બહાલો **چَانُو بَهَلُو** čanō bhalō, very good; very well.

માતા સાતા **مَاتَ سَاتَ** mata sata, exchange (مات and سات, both signifying exchange).

ગહેત વદહે **كَهِيَتِ وَدَهِ** ghaṭe vadhe, less or more.

જહેર પહેર **جَهْرٌ پَهْرٌ** jhērū phērū, rainy weather (جهر cloudiness; پھر drop).

અજ ચંબાન **أَجْ صَبَّانْ** aju subahā, in a day or two; literally: today, to-morrow.

બક શક **بَكَ شَكَ** baka šaka, prattle; **بَكَ** talking, chatting, **شَكَ** being a meaningless alliteration.

But more frequently than by aggregation the Sindhī joins two nouns by inserting the Persian copula ō (frequently nasalized = ã); the final vowel of the preceding noun is dropped before it and both words are joined into one and written accordingly; in some instances though the final vowel of the preceding noun keeps its place before ō. These compounds are Dvandvas in a grammatical sense, only the latter noun being subject to the laws of inflexion.

રાતોડિને rātōdīhu, night and day.

હન્દહોહન્દહ handhōhandhu, every place.

રાતિશોરાત rate-ō-rāte, every night; night by night.

પરોપર parōpare, kind by kind = every kind.

The conjunction may also be effected by the Persian copulative particle ā, in the same way as by ō; this ā too is very frequently nasalized in Sindhī = ã; the final vowel of the preceding word always disappears before ā or ã; as:

مُكھاً مُكھيٰ mukhāmukhī, meeting; literally: tête-à-tête.
مُكھاً مِيلوٰ mukhāmēlō, assembly; literally: face and meeting.

وَرَّا وَرَّا vērāvēra, adv., always; literally: time and time.
(وَرَّا).

3) So-called Karmadhārayas, or descriptive compounds.

The Sindhī is now too simple, to admit of new compounds of this kind; the common rule is, as in the other dialects, that the adjective precedes its substantive and agrees with the same in gender, number and case. Some remnants however of original Karmadhāraya compounds have been preserved in Sindhī, and what is still more remarkable, the Sindhī has formed some similar compounds out of its own resources, in which the adjective is joined to the substantive in its original (else not occurring) crude state. It is to be noted, that all compounds of this description are written in one word; e. g.:

ماھا جنْ mahājanū, a great merchant, Sansk. महाजन.

ماھاراجْ mahārāju, }
ماھراجْ maharāju, } a great prince.

વદકھાઉ vadakhāū, a glutton (great eater).

ગھનકھરો ghanaghurō, well-wishing.

મથકહરો mathaghurō, ill-wishing.

પ્રમારથુ paramārthu, benevolence.

પરલોક paralōku, the other world.

4) So-called Dvigus, or collective compounds.

This class of compounds, which is formed by a preceding numeral, is in frequent use in Sindhī; e. g.:

بِپَهْرِيَّ bipaharī, midday; compounded of بِ bī, two and پَهْرِيَّ, a watch of three hours.

بِهَرَّ bihare, a pair of water wheels.

چُومَاسُوَّ čaumāsō, a space of four months = the rainy season.

چَوْأَثُوَّ čauvātō, a place, where four roads meet; literally: having four roads.

پَنجَسَنَانِيَّ panjasnānī, washing of the five parts of the body (= head, two hands, two feet).

بَارَهْمَاسِيَّ bārahāmāsī, a year = a twelvemonth.

5) The so-called Bahuvrīhis, or relative compounds.

This class of compounds, denoting possession or relation, which again comprises all the four preceding classes, by changing them into adjectives, is still very numerous in Sindhī; for either original Bahuvrīhi compounds are borrowed directly from the Sanskrit, or new compounds are formed according to the same principles, which are laid down in Sanskrit. The final noun receives generally the adjectival affix ō (see §. 10; 14); in such compounds, as are taken directly from the Persian, the final noun may remain unchanged, its relative signification having been fixed already in Persian.

a) Bahuvrīhi formations from Tatpuruṣa compounds.

رَتَّا-وَرَانَوَّ rata-varanō, having the colour of blood.

مَتَهْمَهَّرَ matha-muhō, haughty; from مَتَهْمَهَّرَ top, and مُهَّرَ (= مُهَّرَ) mouth.

پِيتَارْتَهِيَّ pētarthī, glutton; from پِيَتْ pētu, belly, and

آرْتَهِيَّ arthī, having an object; having the belly for one's object.

b) Bahuvrīhi formations from Karmadhāraya compounds.

وَذَّاتُ وَذَّاتٍ vadavātō, loquacious; literally: having a big mouth.

كَهْنِجُون ghana-bijō, having much seed.

تَهْرَوَيْرَمُو thōra-vēramō, having little delay = quick.

صَافِدِل sāfu-dile, having a pure heart; Pers.

خُوشِيَّاں xuš-χiālu, joyful; Pers.

c) Bahuvrīhi formations from Dvigu compounds.

چُورَقْ čaudarō, having four doors.

بِمَنْوَ بِمَنْوَ bimanō, containing two maunds.

بَارَهْنَمَاهُ بَارَهْنَمَاهُ bārahāmāhō, yearly = containing twelve months.

d) Bahūvrihi formations from such compounds, as are preceded by an adverb or prefix.

سَپُشْرُو saputrō, having a son.

سُچِيتْ sučētu, attentive.

كُمَتِيُو kumatyō, dishonest.

Chapter VI.

Gender of nouns.

§. 13.

It has been stated already, that the Sindhī has lost the Neuter; most of the original neuter nouns having assumed a masculine, a less number the feminine termination. The gender of a Sindhī noun is easily recognizable, as every noun must end in a vowel; some

terminations admit of no exceptions, others are common to both masculine and feminine nouns.

The termination ō is masculine without any exception; the termination ā is feminine without any exception; all the other terminations contain more or less exceptions.

1) The termination 'u'.

The termination 'u' is, according to its origin, generally masculine; but as original Sanskrit-Prākrit themes, ending in 'u' and being of the feminine gender, have been mixed up with it, a number of nouns have retained the feminine gender. In some of them an original feminine termination has been dropped and 'u' substituted in its place, whereas the gender of the noun has been preserved; in others again no reason can be detected, why they have been treated as feminines in Sindhī, the masculine gender having been retained in the cognate dialects; some few of them are of unknown origin, on which we cannot venture any conjecture.

As a general rule we may state, that, abstracted from the termination, all nouns are feminine, which imply a female being, as: مَأْ māu, mother; دِھِئِی dhiu, daughter; نُھِی nūhu, daughter-in-law; سَسْ sasu, mother-in-law; بَھِیں bhēnu, sister; دَھِیں dhēnu, milk-cow; گَنْوں gāū, cow; with some of them the feminine termination 'a' is also in use, as: دِھِیا dhia, نُھِیا nūha, بَھِیا bhēna.

The following is a list of nouns ending in 'u', which are feminine:

اُج aju, f., to-day; Sansk. आज्, adv., Hindī आज्, adv.

آنسُ ansu, f., offspring; Sansk. अंश्, m.; Hindī अंस्, m.

انگُ angu, or: انگھُ anghu, f., a rent, tear; origin unknown.

آنۇ āu, f., slimy excrement, origin unknown.

بېرۇز̄ bāburu, f., the acacia tree; Sansk. बर्वुर, m. Hindī बबूर, f.

بَرْكُهْ barkhu, f., shortened from بَرْكَةْ barkhata, blessing (Arab. بَرْكَةْ; in Sindī k has been aspirated by the influence of r) pronounced as a good omen in beginning to count = one.

بِندِ bindu, f., semen virile; Sansk. विन्दु, m., Hindī बिंदू, m.

بھسُ bhasu, f., ashes; Sansk. भस्मन्, n.; Hindī भस्, m.

پارو paru, f., last year; Sansk. पर्वत्, adv.

پونچھُ pūna-u, f., the day of the full moon; also پونچھی pūna-e; Sansk. पर्वन्, n.

تاكَ tāku, f., a leathern vessel; origin unknown.

تندِ tandu, f., thread, wire; Sansk. तन्तु, m.; Hindī तांत्, f.

ٿارو tharu, f., cream; origin unknown.

ٿانو thañu, f., woman's milk; Sansk. स्तन्, m.; Hindī अन्, m.

ترکَ traku, f., the spindle of a spinning wheel; Sansk. तर्कुः; in Sindī r has been pushed forward, to keep its place the more easily in conjunction with the cerebral; see Introd. §. 15, B, a.

جَرِ jāru, f., leech, afterbirth. Two words have been apparently melted into one. جَرِ leech, corresponds to the Hindūstānī زَلُّ zalū (properly Persian), which has sprung from the Sanskrit जालुका; the final syllable kā has, as elsewhere, been cast off, but the original gender retained. جَرِ afterbirth, has been

shortened from the Sansk. जरायु, m., Hindūstānī جیر jēr (Greek: γέρας). In Hindūstānī the gender of جیر seems to be doubtful, for Shakespear is silent about it; in Hindī it is considered masculine (Thompson, Hindī Dictionary).

جندِ جنْدِ jindu, f., life; borrowed from the Panjābī, where it is likewise fem.

جوُ ja-u, f., sealing-wax; origin unknown.

جوکھارُ jaukhāru, f., a salt, used in medicine; compounded of جوُ barley, and کھارُ, which see.

چہلُ jhilu, f., name of a plant (*Indigofera pauciflora*); origin unknown.

چپُ čipu, f., or: چپُ čipu, silence; taken from the Hindī, in which it is fem.

چلُ čilu, f., name of a vegetable; origin unknown.

چوُ ča-u, f., a jeweller's weight; origin unknown.

چھارُ čhāru, f., ashes; originally identical with کھارُ, Sansk. **स्त्रार**.

چھلُ čhilu, f., bark, peel; Sansk. छलि or छली; the original fem. termination i (ī) has been lost in this noun, but the gender retained; besides چھلُ the form چھلَ is also in use.

چیزُ čīzu, f., thing; taken from the Hindūstānī (Persian) where it is fem.

دھاتُ dhātu, f., root; metal. Sansk. धातु, m.; Hindī धात् or धातु, m., but used as fem. in the sense of semen virile.

ڈادھُ dādhu, f., ringworm; Sansk. ददृ, m.; Hindī دادھ, m.

سَرَوْ sara-u, fem., autumn, Sansk. शरद्, fem., Hindī शरद्, fem.

سُگَنْدِھُ sugandhu, f. (occasionally also masc.), perfume, Sansk. सुगन्ध, m., Hindī सुजन्ध्, m.

سِندِھُ sindhu, f., the country of Sindh; the Indus; Sansk. सिन्धु, m.; Hindī सिन्ध् or सिन्धु, m.

کَتُّ katu, f., rust (occasionally also m.); origin unknown.

کَسُّ kasu, f., verdigris; origin unknown.

کَهَارُ khāru, f., potash; Sansk. खार, m., n.; Hindī खार, m.

کَھَرُ kharu, f. (also masc.), oil-cake, Hindī खली, f., Sansk. खलं, n.

کَھَنْڈُ khandru, f., sugar, Sansk. खण्ड, m.; Hindī खण्ड, m.

گَرُّ garu, f., the mange; Sansk. खर्जु, f.

گَرُّ āgaru, f., the pulp of any fruit; Sansk. गर्भ, m.

گَمُّ āgamu, f., name of a wild grass; origin unknown.

گَنُونْ gāū, f., cow; Sansk. गौ, f.; Hindī गाई, गौ or गौ.

لِیْمُ limu, f. The nimb tree; the same as لِیْمٌ, which see.

لَانُونْ lāū, f., devotion, love; Sansk. लय, m.; Hindī लय, f.

مَرُّ maru, f., cerumen; Sansk. मलं, n.; Hindī मैल, f.

مَسُّ masu, f., ink; Sansk. मसि, f.; Hindī मसि or मसी.

مِكْھُ mikhu, }
مِنْجُ miñu, } f., marrow; Sansk. मज्जा, Hindī मज्जा, f.

مَيْلُ mailu, f., dirt; see مَرُّ, with which it is identical.

نِيم nimu, f., the nimb tree; Sansk. निम्बूक, m.; Hindī नीमू or लीमू, m.

نَهَتَرَ nahatharu, f., whitlow, from نَهَنْ nahu, nail and تَهْ, which see.

نَتَ vathu, f., thing; Sansk. वस्तु, n.; Hindī वस्तु, f.

نَفَّ vathu, f., seizure; Sansk. वृत्ति (election); the aspiration of th has been effected by r.

نَجْ viju, f., lightening; Sansk. विद्युत्, f., Prāk. विज्जू, f.

نَرَّ vira-u, f., allowance, ration; Sansk. वर्तन, n., stipulated pay.

وَسْ visu, وَشْ višu, } f., world; Sansk. विषय, m.; Hindī विषय्, m.

وَسْ vasa-u, f., a cultivated place; Sansk. root: वर्षित, provided with rain (and therefore cultivated).

وَكْ vikhu, وَهْ vihu, } f., poison; Sansk. विष, n.; Hindī बिस् or बिख्, m.

وَنْ vansu, f., lineage; Sansk. वंश, m.; Hindī बंस्, m.

وَجْ hanju, وَجْ hanjhu, } f., a wild goose; Sansk. हंस, m.; Hindī हंस्, m. (see Introd. §. 11, 2.)

هَندْ hindu, f., India; originally an Arabic-Persian word, derived from the province nearest to the Persians, i. e. सिन्धु (by change of s into h); Hindūstānī: هند, m.

هِنْ hinu, f., assa foetida; Sansk. हिङ्ग्, m.; Hindī हिंग् or हींग् or हङ्ग्, m.

Under this head we must class all the imitative sounds, which end in 'u', and which are considered fe-

minines, because their final 'u' is not subject to inflexion; the same may be stated of some Dvandvas, which consist properly of two Imperatives, ending in 'u', and which are likewise treated as feminines, being exempt from the laws of inflexion.

أَجْ وَنْجُ aču vańu, f., coming going (Imper.).

جَهْنُوْ جَهْنُوْ jhāu jhāu, f., grumbling (imitative sound).

چُوْ چُوْ ča-u, ča-u, f., } talking (Imper.).

چُوْ وَتْ ča-u, vaťu, f., }

تَنُوْ تَنُوْ tāu tāu, f., gabbling (imitative sound).

پُجْ قَهْ vathu puju, f., hurry (Imper.).

etc. etc. etc.

2) The termination ū.

The termination ū is generally masculine; there are however some exceptions, the gender of which is regulated either by original Sanskrit usage, or by the practice of the cognate dialects. The imitative sounds, ending in ū or ū, are all treated, on account of their inflexibility, as feminine. Such exceptions are:

آبِرُو ābirū, f. (also: آبِرُو ābirūe), honour; Hindūstānī آبِرُو, f. (Pers.)

آنِیون āū, f., pride, egotism; identical with the I. personal pronoun of the Sing. J (Panjābī: haū, f.).

بُهُو bhū, f., earth (also: بُھُی bhue); Sansk. भू, f.

تَرُو tarū, f., a fine cord of camel's hair (root: تَرَنْ, to pass through).

جُونْ jū, f., louse (also: جُنْ jua); Hindī जूँ, f., Sansk. यूका, f.

چَجْونْ čamajū, f., a kind of louse, adhering to the skin (چم).

رُونْ رُونْ rū̄ rū̄, f., imitative sound; the hum of a spinning wheel.

کُکُوْ kū-kū, f., imitative sound, by which a dog is called.

گَنْوَ gāū, f., cow; the same as گَنْوَ.

لُونْ lū̄, f., small hair on the limbs (also: لُنْجِ lū̄a); Sansk. लौमन्, n.; Hindi लौम्, m.

وَهْوَ vahū, f., daughter-in-law; Sansk. वधू, Hindi बहू.

3) The termination ā.

The termination ā comprises, according to its origin, as we have seen, mostly feminine nouns; there are however a few masculine nouns, ending in ā, the gender of which is, in most cases, already fixed by the signification of the noun itself, or by the language, from which the noun in question is taken; such exceptions are:

رَاجَا, rājā, prince; Sansk. Nom. राजा, m.

لَالَّا lālā, master; lord; Hindi लाला.

كَرْتَا kartā, the agent (in grammar); Sansk. Nom. कर्ता.

آتَمَا ātma, soul; Sansk. Nom. आत्मा, m.

مَاحُولِيَا māxūlia, melancholy, Arab.; Hindūstānī, masc.

دَيْوَاتَا dēvatā, Deity; Hindi देवता, f.; Sanskrit देवता, f.

4) The termination ī.

The termination ī is, as stated already, divided between masculine and feminine nouns, yet so, that the feminine prevail considerably in number. All nouns denoting a male being (man or beast) are of course masculine, whereas nouns, denoting a female being, inanimate objects or abstract qualities are femi-

nine; contrary to this general rule the following nouns are masculine:

آسِری āsirī, a large kind of tamarisk tree.

بَاندھِی bāndhī, a log of wood floating in the river.

بُندِی bündī, the muzzle of a gun-barrel.

بھَچتَی bhačatī, name of a plant (*Desmochaeta lap-pacea*).

پَکِی pākī, razor (by the Hindūs used as fem.)

پَانِی pānī, water.

پَکھِی pakhī, bird.

تُھِیٰ thuḍī, the lower stalk of a plant.

تِکِیٰ tikī, a cake.

چَھتَھِیٰ čhathī, a religious ceremony, performed on the sixth day after childbirth.

دُوگِی dōgī, a thick stick.

دَھڑِی dharī, a coloured edge to a cloth.

سُرْجَمُکھِیٰ surjamukhī, sunflower.

کُنڈَلِی kundalī, horoscope.

کَھارِی ghārī, a stripe left unfinished.

گَھتَیٰ ghitī, a lane, alley.

لَاڻِی lāḍī, the ropes of a boat.

مُشَتَرِی muštarī, the planet Jupiter.

مُنڈھِیٰ mundhī, head.

مُوتَیٰ mōtī, pearl.

وَانِکِی vāngī, a stick with ropes hanging from it, to carry water pots, etc.

5) The termination i (ě).

The termination 'i' (ě) is, with that of ā, the regular feminine ending in Sindhī. There are however a few masculine nouns, ending in 'i', which are mostly borrowed from foreign languages. As in conformity with the Sindhī laws of sound no word can end in a silent consonant, the quick and hardly perceptible sound 'i' (ě) has been added to some words, which end originally in a silent consonant, to render them susceptible of inflexion; to some foreign nouns too, which end in ā, the short vowel 'i' has been added, for euphony's sake, which however may interchange with 'u' in some cases.

أَحْمَدٌ ahmade, Nom. prop.

خُدَاءُ xudāe, God (Pers.).

خِضْرٌ xizire, Nom. prop. of a fabulous prophet.

رَاهُ rā-e (or: راہ), prince; Hindī राजा.

سِتْهُ sēthe, a Hindū wholesale merchant; Hindī.

قَيْصَرٌ qaisare, Cæsar.

In some few instances original final ě of the Sanskrit has been preserved, without having been lengthened, as is usually the case in Sindhī, as:

پَتِيٰ pa-e, lord (also: پتی patī); Sansk. पति.

وَرْسَبَتٍ viraspate, the planet Jupiter; Sansk. वृहस्पति.

هَرَهَ hare, Viṣṇu; Sansk. हरि; Hindī हरि or हरी.

In others again original ī has been (contrary to the usual rule) shortened to ī, as:

کِیھَرٌ kēhare, lion, or: کِیسَرٌ kēsare, Sansk. केसरी.

کُوهَ kūe, street, besides: کُوئِي kūī, Pers.

سَهَادَهَ sahāe, helper, besides: سَهَائِي sahāī.

Others again are to be taken as Bahuvrīhi com-

pounds, in which final i (ë) may be preserved (see §. 12, 5. 6.), as:

صَافُدِلْ sāfudile, a sincere man = having a pure heart.

أَدْهَوَادِهِ adhō-adhe, half-sharer = having half and half.

Chapter VII.

Formation of the Feminine from masculine bases.

§. 14.

The formation of the feminine from masc. nouns agrees in the main with Sanskrit and Prākrit usage. In some instances feminine derivatives have been taken directly from the Sanskrit or Prākrit, subject, of course, to the peculiar assimilating process of the Sindhī, as; رَانِي rānī, queen, Sansk. राणी (see: Introd. §. 14, b.). Such like formations we shall pass by in the following remarks and only attend to the laws still current in Sindhī.

The Sindhī possesses in some cases separate words, to express the idea of the feminine, so that the process of deriving the feminine from the masc. base is superseded. These instances however are restricted to nouns, implying relationship, and the names of the commonest domestic animals, where the language has preferred to create separate words, instead of deriving them from the corresponding masc. base; as:

بَهِينَ bhēna, sister; بَهَاءُ bhāu, brother.

دِھِيَّا dhia, or دِھِيَّيَ dhiu, پُتْرُ putru, son.

daughter;

مَاءُ māu, mother; پِيَ piu, father.

وَهُوَ wahū, daughter-in-law; جَاتِرُو jātrō, son-in-law.

دَاهِيَّا dāčī, a female camel; دَاهِهُوَ dāghō, a male camel.

گو ga-ū, cow;	ڏاندڻ dāndu, ox.
مینه mēhe, a female buf-falo;	سان sānu, a male buffalo.

From other masc. bases the Sindhī forms regularly a feminine, as far as this is admissible; some nouns are only extant in the feminine, the masculine being out of place or having disappeared from the language.

1) Formation of the Feminine from masc. nouns in 'u'.

From substantives ending in 'u' the Sindhī forms the Feminine by changing 'u' into ī or ī (ě); with adjectives the termination 'i' (e) or 'a' may be optionally used. In the case of the substantives the use of the termination ī or ī (e) is more or less optional, but in some of them one or the other is preferred.

چھوکري	čhōkari,	girl, from چھوکر
چھوکر	čhōkare,	
گاداھے	gadahe, jenny-ass, from گاداھو	gadāhu, jack-ass.
پرت	parte, washerwoman, from پرت	partu, washerman.
دھير	dhīra or دھير	dhīre, firm, from دھير
		dhīru, adj. m.

Besides this common formation of the feminine another method of forming the same by means of the affixes nī, ni, ānī, āni, is in use, which are however only added to nouns denoting human beings, castes, occupations etc. very rarely to names of animals or to adjectives.

All these affixes correspond to the Sansk. affix **आनी** (= न, see Bopp, Compar. Gram. §. 840), as: **इन्द्राणी** the wife of Indra etc. In Sindhī the original affix ānī (with change of the dental to the cerebral) has either been preserved, or ā (see Bopp sub loco) has again

been cast out, and only *nī* (*ne*) added. All these affixes are joined to the feminine termination (*i*, seldom to *ā*), as:

جَتِنِ jatine,	}	the wife of a جَتْ Jat.
جَتِنِي jatinī,		
جَتِيَانِي jaty-ānī,	}	a female singer; masc. not in use.
گَاهِنِ gahine,		
گَاهِيَانِي gahyānī,		
بَرُوچَانِي ¹⁾ barōčānī, the wife (or female) of a بَرْوجْ or Beluch.		

شِينْهَنِ šihane, lioness, from شِينْهُ sihu, lion.

چُهُوتِنِ čhūtine,	}	swift, from چُوتْ čhūtu, adj. m.
چُهُوتِنِي čhūtinī,		
چُهُوتِيَانِي čhūtyāni,		

2) Formation of the Feminine from masculine nouns in *ō*.

From masc. nouns ending in *ō* the feminine is formed by changing *ō* into *i*, as:

چُورِي čhōrī, a female orphan, from چُورُو čhōrō, orphan, m.

گُولِي gōlī, a slave-girl, from گُولُو gōlō, a slave m.

Besides this feminine termination the affixes *nī*, *ni*, *ānī*, *āni* are also in use with nouns denoting caste, trade or occupation, as:

لَنَكِهِنِ langhine,	}	the wife (or female) of a لَنَكِهُوْ langhō or drummer (by caste).
لَنَكِهِنِي langhinī,		
لَنَكِهِيَانِي langhyānī,		
لَنَكِهِيَائِنِ langhyāne,		

1) After a Palatal short *i* is frequently cast out.

3) Formation of the Feminine from masculine nouns in ū.

Masc. nouns ending in ū form the feminine by the affixes nī or ni, with the union-vowel i, by which final ū is dislodged; final ū may also be shortened to 'u', which serves at the same time as union-vowel, e. g.:

هندِنی hindinī, هندِن hindinē,	}	the wife (or female) of a هندو , Hindū. or:

هندُنی hindunī هندُن hindunē	}	

The affixes ānī or āni are also in use, before the addition of which final ū is always shortened to 'u', as:

هندُنائی hindu-ānī, هندُنائِن hindu-āne,	}	a Hindū female.

4) Formation of the Feminine from masculine nouns in ī and ī.

From masc. nouns ending in ī and 'i' (e) the feminine is formed by means of the affixes nī, ni or ānī; final ī is shortened to 'i', and serves thus as union-vowel; as:

کورنی kōrinī, کورنے kōrine, کوریانی kōryānī,	}	the wife (female) of a کوری kōrī, weaver.
سیتھنی sēthinī, سیتھنے sēthine, سیتھیانی sēthyānī,		

Note. The cognate dialects form the feminine from masc. nouns in the same way as the Sindhī, by changing either the

masc. termination to the feminine, or by adding one of the above-mentioned fem. affixes.

The Hindī and Hindūstānī approach the Sindhī very closely in this respect; they form the feminine either by substituting the feminine termination ī, as: لڑکی larkī, girl, from لڑکا larkā, boy, بُرَاهِمَنِي brāhmanī, the wife (or female) of a Brāhman, from بُرَاهِمَن brāhman; or by adding one of the affixes an, in, ānī, to the masc. base, as: سنارن sunāran (or sunārin), the wife of a سنار sunār, goldsmith; شیرنی šērnī, a lioness, from شیر šēr, a lion; مہترانی mehtarānī, the wife (daughter) of a mehtar, or sweeper.

The same law holds good in Gujārātī; either the feminine termination ī is substituted for the masculine, as: کوئتاری a female dog, from کوئتارو a male dog, or the feminine affixes एण्, णी or आणी are added to the masc. base, as: वाघेण् a tigress, from वाघ tiger; ऊंटणी, a female camel, from ऊंट a male camel; धरिआणी mistress, from धरी lord.

The formation of the feminine is quite analogous in the Panjābī; for the masc. termination is either changed to the feminine, as: ghōṛī, a mare, from ghōṛā, a stallion, or the feminine affixes aṇ, ḡī, āṇī are added to the masc. base, as: uskalaṇ, a slanderous woman, from uskali, a slanderous man; ūṭnī, a female camel, from ūṭ, a male camel; mugalāṇī, the wife (or daughter) of a mugal.

The Marāṭhī forms the feminine from nouns in 'a' (quiescent) or ā by substituting the fem. termination ī, as: मुगली, girl, from मुगला boy; दासी, a slave-girl, from दास a slave; in nouns ending in 'a', the Sansk. fem. termination ā is occasionally to be met with, as: शूद्रा or शूद्री the wife of a शूद्र. Besides these two fem. terminations the affix īn or īñ is to be found in nouns ending in 'a' (quiescent) or ī, as: वाघीण्, tigress, from वाघ, tiger, पापीण् a sinful woman, from पापी a sinner; धनीन् mistress, from धनी master.

The Bangālī stands nearest to the Sanskrit with regard to the formation of the feminine; it substitutes the fem. terminations *ā* or *ī* for those of the masculine, as: *tanyā*, daughter, from *tanya*, son; *putrī*, daughter, from *puttra*, son. Adjectives or nouns of agency, ending in *ka* ('a' being quiescent) form their feminine always in *kā*, as: *kārikā*, doing, from *kārak*, m., *gāyakā*, a female singer, from *gāyak*, a male singer. Nouns in *ī* (= in) form their feminine by the affix *nī*, as: *hattinī*, a female elephant, from *hattī*, a male elephant; likewise *patnī*, mistress, from *pati*, master. Also the use of the affix *āṇī* or *āṇī* is strictly in accordance with Sanskrit practice, as: *āčāryāṇī*, the wife of an *āčārya*.

We find thus, that all the north-Indian vernaculars of Sanskrit origin fully agree in the formation of the feminine.

SECTION II. THE INFLEXION OF NOUNS.

Chapter VIII.

I. Formation of the Plural.

§. 15.

The crude form of a Sindhī noun is always identical with its Nominative Singular, the Nominative Singular having no longer a case-sign in any of the modern Ārian tongues.

The Sindhī possesses no definite or indefinite article, as little as the Sanskrit or the Prākrit; if the one or the other is to be expressed for distinctness' sake, a demonstrative or indefinite pronoun (or the numeral "one") is placed before a noun. There is no longer a Dual in Sindhī, neither in Pāli nor Prākrit, nor in any of the modern Sanskritical tongues; we have therefore only to describe the formation of the Plural (Nominate), according to the respective terminations of nouns.

1) Nouns ending in ū.

Nouns ending in ū are, as we have stated already, for the greatest part masculine, a few of them only being feminine. According to their respective gender the Plural is formed, as follows:

a) Plural of masculine nouns ending in ū:

These nouns form their Plural by changing ū into ā, as: **خُوہ** khūhu, a well, Plur. **خُوہا** khūha, wells; **وار** varu, husband, Plur. **وارا** vara. If final 'u' be preceded by short 'a', a euphonic v is inserted in the Plural, as: **راو** ra-u, weed, Plur. **روا** rava, weeds. But if final 'u' be

preceded by any other vowel, but short 'a', the insertion of v is optional, as: کھاء ghāu, a wound, Plur. کھاو ghāva or: کھاء ghāa, wounds; دیو dēu, a god, Plur. دیو dēva or: دیو dēa, gods; but when a long vowel, preceding final ū, is nasalized, the insertion of v becomes necessary, as:

تھانوُ thāu, a dish, Plur. تھانوُ thāva, dishes.

The following two nouns form their Nom. Plural in an irregular way:

بھاءُ bhāu, brother, Plur. بھاُرُ bhāura or: بھاُرُ bhāuru, brothers.

پیوُ piu, father, Plur. پُرُ piura, fathers.

Both these Plurals point back to the Prākrit forms भाच्चरा (Nom. Sing. भाच्चरो) and पिच्चरा (Nom. Sing. पिच्चरो), and are therefore, properly speaking, not irregular (cf. Varar. V, 35).

Annotation. We have already noticed (§. 5, I.), that the Sindhī termination ū is shortened from the Prākrit औँ; in Prākrit nouns ending in ō form their Plural in ā, which has been shortened in Sindhī to ā.

The cognate idioms agree with the Sindhī in this respect. In Hindī and Hindūstānī, this class of nouns, having already dropped the terminating short vowel in the Singular, throw the same off in the Plural likewise, i. e. they remain unaltered in the Plural. The same is the case in Marāṭhī and Panjābī; the Gujārātī alone adds the Plural termination ō.

b) Plural of feminine nouns ending in ū.

These nouns form their Plural by changing final ū into ū, as:

فَهْوَ vathu, a thing; Plur. فَهْوَ vathū, things; حِلْجَ viju, lightening; Plur. حِلْجَ vijū, lightenings.

The following nouns have, besides their regular Plural, also an irregular one, as:

بھینُون bhēnu, sister (or: بھینَ bhēna); Plur. بھینُونْ bhēnū or: بھینِرُونْ bhēnarū, sisters. ماء māu, mother; Plur. ماءُونْ māū, or: مائِرُونْ māirū, mothers.

دھیئُونْ dhiu (or: دھیئَ dhia), daughter; Plur. دھیئُونْ dhiū, or: دھیرُونْ dhiaru, دھیرُونْ dhiarū, daughters.

نھونْ nuhu (or: نھ نھ nuha), daughter-in-law; Plur. نھونْ nuhū or: نھرُونْ nuharu, نھرُونْ nuharū, daughters-in-law.

In the levelling process of decomposition these fem. nouns have adopted the same affix ara (or for euphony's sake: ira), as the irregular Plurals of masc. nouns, and as feminines they have lengthened the same also to arū.

Annotation. In Pāli fem. nouns ending in 'u' remain either unchanged in the Plural, as: yāgu, sacrifice, Plur. yāgu, or ā (the Sansk. Plural affix अस्) is added to them (with inserted euphonic 'y') as: yaguyō; the latter is also the case in Prākrit, as: bahū, wife, Plur. bahūō, or the affix ā may be again shortened to 'u', as: bahūu. In Sindhī this Plural affix 'u' has been contracted with final 'u' (ū) into ū, and at the same time nasalized = ū.

2) Nouns ending in ā (ā).

These form their Plural by changing final ā into ā, as: وادھو vādhō, a carpenter, Plur. توبو tōbō, a diver, Plur. توبَا tōbā, divers. If final ā be nasalized, which is frequently the case, the nasal is also preserved in the Plural, as: چوتهان چوتهون cōthō, the fourth, Plur. چوتهان چوتهان cōthā.

If final ā be preceded by short 'a' (or nasalized: ā), a euphonic v is inserted between them in the Plural, as: تئا taō, a pan; Plur. توا tavā, pans; نئون nāō, new; Plur. نوان nāvā; but if final ā be preceded by any other

vowel, the insertion of v is optional, as: کُوُسْ kuō, mouse, Plur. کُسْ kuā or: کُواْ kuvā; میُسْ mēō, fisherman, Plur. میَا mēā or: میواْ mēvā; کھائْ ghā-ō, a fish-net, Plur. کھاَاْ ghā-ā or: کھاواْ ghāvā.

We have repeatedly adverted to the fact, that the Prākrit termination ō has in Sindhī either been shortened to 'u', or retained unaltered; the formation of the Plural of the latter description of nouns is quite in accordance with Prākrit usage (Sing. ō, Plur. ā).

Annotation. In the cognate idioms the masc. termination ā has been substituted instead of ō. In Hindī, Hindūstānī, Marāthī and Panjābī masc. nouns ending in ā commonly change the same in the Plural to ē, a Plural termination, which is already in use in the inferior old Prākrit dialects (see: Lassen, Instit. Ling. Prāk. p. 430). The Gujarātī differs in this respect, as masc. nouns ending in ō add to the Plural termination ā the affix ō, as: čhōkarō, a boy, Plur. čhōkarā-ō; a similar formation of the Plural is already ascribed to the Māgadhī dialect of the Prākrit; cf. Lassen, p. 399.

3) Nouns ending in ū, ū̄.

Nouns ending in ū or, as it is more common, in ū̄, be they masc. or feminine, remain unchanged in the Plural, as: چھون, vičhū, m., scorpion, Plur. چھون, vičhū; گوں gaū, fem., cow, Plur. گوں gaū, cows.

In Pāli, masc. themes ending in 'u', lengthen the same in the Nom. Plural to ū, as bhikkhu, a beggar, Plur. bhikkhū; and such masc. themes, as end in ū in the Nom. Sing., remain unchanged in the Plural, as: abhibhū, a chief, Plur. abhibhū (contracted from abhi-bhuvō). In Prākrit masc. themes ending in 'u' lengthen their final vowel always in the Nominative Sing., to which in the Nom. Plural the affix ō (= اس) is added, as: vāu, wind, Nom. Sing. vāū, Nom. Plur. vāūō, winds. This Plural affix ō may in Prāk. be again shortened to 'u', and in the modern dialects it is dropped altogether. In Sindhī ū is usually nasalized = ū̄.

Annotation. In Hindī, Hindūstānī, Marāṭhī and Panjābī masc. nouns ending in ū, remain unaltered in the Plural; but fem. nouns add in Hindūstānī the Plural termination ā, as jōrū, a wife, plural jōrūā, the Prākrit Plural affix ō being changed to ā, ā. The Gujarātī keeps close to the Prākrit in forming the Plural of masc. nouns ending in ū, by adding the Plural affix ō, as: hindū, a Hindū, Plur. hindūō.

4) Nouns ending in ā (ā).

These are, as noticed already (§. 13, 3) for the most part feminine; they form their Plural by adding the Plural affix ū, as:

هَجَّا hačā, f., murder; Plur. هَجَّاْنَ hačā-ū, murders.

The Plural of these nouns corresponds to the Prāk. Plural termination ā-ō or ā-u, ō (or shortened 'u') being added to final ā of the Singular (see Lassen p. 307). In Sindhī the Prāk. Plur. increment ō has been changed to ū, and at the same time nasalized.

Few nouns ending in ā are masculine; they remain unaltered in the Plural, as: یَلَّا lālā, master, Plur. یَلَّا lālā, masters.

The Prākrit Plural increment ō (ā-ō) has first been shortened to 'u', and then been dropped altogether in Sindhī.

Annotation. In Hindī and Hindūstānī fem. nouns ending in ā (ā) form their Plural by adding the increment ē, as balā, misfortune, Plur. balāē. This ē corresponds to the Prākrit affix ō, which in the inferior Prākrit dialects is frequently changed to ē (cf. Lassen, p. 398, 408). Those masc. nouns, the final ā of which does not correspond to the Sindhī ō, remain likewise unaltered in the Plural. — In Panjābī fem. nouns ending in ā add either ī or iā, the Plural increment ī being a change from the Hindī ē, and iā from the Prākrit affix ō, with euphonic 'i' or y. A few masc. nouns remain likewise unaltered in the Plural, as ātmā, soul; pitā, father etc. — The Gujarātī entirely agrees with the Prākrit, adding simply ō to the fem. nouns in ā, as: mā, mother, Plur. mā-ō. — In Marāṭhī fem. nouns ending in ā do not undergo any change in the Plural, as: mātā, mother, Plur. mātā;

some masc. nouns, falling under this head, remain likewise unaltered in the Plural.

5) Nouns ending in ā.

These nouns being all feminine, form their Plural by changing final 'a' either to ū (as in Lār); or to ā (as in Sirō); ترَانِ tara, nostril, Plur. ترَانُونِ tarū or: ترَانِ tarā, nostrils.

These nouns have been, as noted already, shortened from Sanskrit-Prākrit bases ending in ā; they either drop final 'a' before the Plural increment ā (= Prāk. ō), or restore the original ā and drop the Plural increment ō = u, nasalising at the same time the final long vowel.

Annotation. This class of nouns is wanting in the cognate idioms, where final 'a' has become silent; e. g. Hindūstānī: jībh, f., tongue, Plural: jībh-ē, the Plural being made up by the increment ē = Prāk. ō. — Panjabī: bāh, f., arm (Sindhi: بانہ bāha), Plur. bāhā; Marāthī: jībh, f. Plur. similarly: jībhā. The Gujarātī is consequent in adding simply the Plural increment ō to fem. bases, ending in a quiescent consonant, as: sānjh, f., evening, Plur. sānjhō.

6) Nouns ending in ī (ī).

a) Masculine nouns ending in ī remain unaltered in the Plural:

بیلی bēlī, a servant, Plur. بیلی bēlī, servants; پرین prī, friend, Plur. پرین prī, friends.

In Prākrit masc. nouns ending in ī form their Plural by adding the increment ō, which has been shortened to 'u' and then cast off altogether in Sindhī.

b) Feminine nouns ending in ī add in the Plural the increment ū, shortening before this affix the preceding long ī, which may also, for euphony's sake, be changed to y; as: کولی gōlī, a slave-girl, Plur. کولیون gōliū, gōliyū, gōlyū; فھائیں nihāī (or: nihāī), a potter's kiln, Plur. فھایون nihāyū.

Feminine nouns in ī add in Prākrit likewise the affix ō, which may be shortened to 'u'; in this case final 'u' has in Sindhī been lengthened to ū and nasalized at the same time, to distinguish the Plural of the feminine nouns from that of the masculine.

If final ī be preceded by any letter of the palatal class or by 'h', it is commonly dropped before the Plural affix ū, as: مَنْجِي manjī, a stool, Plur. مَنْجُونْ manjū, stools; مَنْجِهِي, f., manjhī, a buffalo, Plur. مَنْجُهُونْ manjhū, buffaloes.

Annotation. In Hindī and Hindūstānī fem. nouns follow the method of the Prākrit in forming their Plural, with the only difference, that the Prāk. Plural increment ō is changed to ā, and this again nasalized, as čhūrī, knife, Plur. čhūriā. Masc. nouns in ī do not differ from their Singular. The Panjabī quite accords with the Hindī, fem. nouns in ī adding the Plural termination ā, as dhī, daughter, Plur. dhīā, the masc. nouns in ī remaining unaltered in the Plural. The same may be remarked of the Marāthī. The Gujarātī stands nearest to the Prākrit in this respect, all nouns, be they masc. or feminine, adding simply the Plural affix ō.

7) Nonns ending in ī (ě).

a) Fem. nouns ending in 'ī' (ě) form their Plural by adding the Plural affix ū, as: رَاتِ rāte, night, Plur. رَاتِهُونْ rāteū, nights. — If 'ī' be preceded by a palatal or h, it disappears before the Plural termination ū, as: مِنْهِ mēhe, buffalo, Plur. مِنْهُونْ mēhū, buffaloes.

جَوَهْ jōe, wife, forms its Plural either regularly, as: جَوَيْونْ jōyū, or irregularly, as: جَوَيْرُ جَوَهِرُ jōiru, جَوَهِرُ جَوَهِرُونْ jōhiru, or جَوَيْرُونْ jōirū, wives.

b) Masc. nouns ending in 'ī' (ě) remain unchanged in the Plural, as: سِتْهِ sethe, a wholesale merchant, Plur. سِتْهِ sēthe.

Annotation. In Hindī and Hindūstānī, as stated already, final 'i' has been dropped, and such nouns, as end in Sindhī in 'a' or 'i', use there one common Plural increment, viz.: ē. In Gujarātī and Panjābī final 'i' has likewise disappeared in most cases, and ō and ā are respectively added as Plural terminations. In Marāthī fem. bases ending in 'i' remain either unchanged in the Plural or have final 'i' lengthened to ī. The lengthening of final 'i' in the Plural is more in accordance with Pāli and Prākrit usage (e. g. Pāli: ratti, night, Plur. rattī or rattiyō; Prāk. rattī-ō or: rattī-u). Masc. bases ending in 'i' remain similarly either unaltered in the Plural, or (according to some Pandits) lengthen the same to ī (as in Pāli and Prākrit).

II. Formation of cases; case-affixes.

§. 16.

Properly speaking there is no longer a declension in Sindhī, nor in any of the modern languages of the Ārian stock; there are only a few remnants of the ancient Sanskrit, Pāli and Prākrit case-inflexions, all the other cases being made up by means of case-affixes or postpositions.¹⁾.

If we compare the modern Ārian dialects with the Pāli and Prākrit, we perceive at once the great deterioration, the modern idioms have undergone in this respect; for while the Pāli and Prākrit have as yet preserved all the cases of the Sanskrit, with the exception of the Dative, which has already become scarce in Pāli and has been discarded altogether in Prākrit, its functions being shifted to the Genitive, the modern idioms have lost nearly all power of inflexion and substituted in lieu of flexional increments regular adverbs, which we generally term postpositions. The same process we can notice in the modern Romanic tongues, where after the loss of the Latin declensional inflexions, prepositions have been substituted to make up for the lost cases.

1) In poëtry postpositions may also be placed before the noun, they govern, as the rhythm may require.

The great distinctive feature of the declensional process of the modern Ārian dialects, with the exception of the Bangālī, consists in the fact, that there are properly only two cases of a noun, the absolute or crude form, corresponding throughout to the Nom. Singular, and the Formative case, to which the various adverbs or postpositions are added, which serve to make up for the lost case-terminations. This latter case has been generally called the oblique case by European grammarians, but we prefer to call it the Formative (after the precedence of Dr. Caldwell).

The number of declensions, if they may be termed thus, depends therefore in Sindhī, as well as in the cognate idioms, on the various methods, in which the Formative is made up; for the case-signs remain the same, as well for the Singular as the Plural, since they are, as we shall presently see, originally either (Sanskrit) prepositions or adverbs.

We shall now first investigate the remnants of the ancient case-terminations in Sindhī and the adverbs or postpositions, which have been substituted for such cases, as have lost their original inflexions. In the arrangement of the cases we shall follow the common order, which has been instituted by the old Sanskrit grammarians, in order to facilitate the intercomparison.

1) The Nominative case of the Singular and plural we may pass over, since they have been noticed already.

2) The Accusative case of the Singular and Plural has been dropped in Sindhī, as well as in all the other kindred idioms. This has been already the case in the inferior Prākrit dialects, and is expressly mentioned of the Apabhranśa, the mother of the modern Sindhī (see: Lassen p. 459).

We must keep this fact constantly before our eyes, that in Sindhī, as well as in its sister-tongues, there is no such thing (in a grammatical sense), as an Accusative

case, the Accusative being now throughout identical with the Nominative. If we find therefore generally stated in European grammars, that the postposition *کھے* khē, or *کو* kō in Hindūstānī serves to denote also the Accusative case, we have, in the strictly grammatical sense of the word, to repudiate such an idea. We shall see under the Dative case, what the origin of that postposition is, and that will satisfactorily explain the syntactical peculiarities of the modern Indian tongues, which use such and similar postpositions, where we use either the Dative or the Accusative.

3) The Instrumentalis is not distinguished by any case-affix or postposition in Sindhī, but differs from the Nominative Sing. only by the change of the final vowel (where such a change is admissible). The Instrumentalis is in the Singular and Plural identical with the Formative (which see further on). From thence it would follow, that the Instrumentalis is originally the Genitive, which may be rendered very probable by the Instrumentalis of the Plural.

Annotation. The Hindī and Hindūstānī use as Instrumental case-affix nē. In Hindū (see Garcin de Tassy, Rudiments de la langue Hindouī, 26, 99) we meet further the affixes nē, nē, ni and na, and in the Plural (a)n or nē, nē, ni, as in the Singular. In Panjābī we find the instrumental affix nai, or na, or only ī, or the Formative is promiscuously used for the Instrumentalis, just as in Sindhī. In Gujarātī we meet with ē as Instrumental affix. The Marāthī uses for the Instrumentalis Sing. the affix nē, and for the Plural nī. As to the origin of these various instrumental affixes there can hardly be a doubt. The Sansk. instrumental case-inflexion of the Singular nā, na (see Bopp, Comp. Gram. I, §. 158) has been used as a separate adverb in Hindūstānī and Panjābī (not in Marāthī, where it coalesces with the noun as a regular inflexion), or even been abbreviated to ī or ē (n being originally only a euphonic addition to the instrumental affix ā), as partly in Panjābī and in Gujarātī. In the Instrumentalis Plur. the Marāthī uses also (besides nī) the affix hī, corresponding to the Prāk. Plur. instrumental affix *हीं* or *ही*; see Lassen, p. 310. In Ban-

gālī tē is used as instrumental affix, which is originally identical with the Ablative affix तो = تے.

4) The Dative case has totally disappeared from the Prākrit and its functions have been assigned to the Genitive. We find therefore in the modern idioms the greatest discrepancy as to the method, in which the Dative case is provided for. In Sindhī the affix کھی khē is used, as well for the Singular as the Plural, being placed after the Formative Singular or Plural of a noun: as کھر کھی ghara khē, to a house, کھرےں کھی gharane khē, to houses. In poetical language the postposition کن kane or: کن kane is also used instead of کھی khē, which are apparently derived from the same source, as کھی, only by a different process of assimilation (cf. the Hindī: kan, kane, Hinduī کہن).

Annotation. The Bangālī uses as Dative affix kē, the Hindī and Hindūstānī kō (dialectically also pronounced 'kū' in the Dekhan), the Hinduī (according to Garcin de Tassy) also kō, kaū, kah, kāh, kahā and even hi.

Dr. Caldwell, in his Comparative Grammar of the Drāvidian languages has attempted to vindicate the Hindūstānī kō for the Drāvidian languages of the South; he says (p. 225): "In the vernaculars of northern India, which are deeply tinged with Scythian characteristics, we find a suffix, which appears to be not only similar to the Drāvidian, but the same. The Dative-Accusative in the Hindī and Hindūstānī is kō, or colloquially kū; in the language of Orissa ku, in Bangālī ki, in Sindhī khi, in Shingalese ghai; in the Uraon, a semi-Drāvidian Kole dialect, gai, in the language of the Bodos, a Bhūtan hill tribe, khō, in Tibetan gya. The evident existence of a connexion between these suffixes and the Drāvidian Dative case-sign ku, is very remarkable. Of all the analogies between the North-Indian dialects and the southern, this is the clearest and most important, and it cannot but be regarded as betokening either an original connexion between the northern and the southern races, prior to the Brahmanic irruption, or the origination of both races from one and the same primitive Scythian

stock." If this case-sign *kō* or *kū* then be the clearest and most important analogy between the North-Indian vernaculars and the Drāvidian tongues, we shall see presently, that there will be no analogy whatever between them, though at the first sight the identity of both seems to be past any doubt. In the first instance the fact speaks already very strongly against such a supposition, that the Marāṭhī, which is the closest neighbour to the Drāvidian tongues, has repudiated the use of *khē*, *kē* or *kō*, and employed a Dative-affix, the origin of which we hope to fix past controversy. We shall further see, that the Gujarātī and Panjābī have also made up for the Dative case by postpositions, borrowed from the Sanskrit, without the slightest reference to the Drāvidian languages, and we may therefore reasonably expect the same fact from the remaining Arian dialects. It would certainly be wonderful, if those Arian dialects, which border immediately on the Drāvidian idioms, should have warded off any Drāvidian influence on their inflexional method, whereas those more to the north should have been "deeply tinged with Scythian characteristics." Fortunately we are able to show, that such an assumption is not only gratuitous, but irreconcilable with the origin of the above mentioned Dative-affixes.

We derive the Sindhī *khē*, the Bangālī *kē*, from the Sanskrit Locative कृते, 'for the sake of', 'on account of', 'as regards'. This will at once account for the aspiration of *k* in Sindhī; for this is not done by chance, but by a strict rule (see Introd. §. 1, e, note); in Bangālī *r* does not exercise such an influence on the aspiration of a preceding or following consonant, and therefore we have simply *kē*. The Sanskrit form कृते becomes in Prākrit first किते, then (by the regular elision of *t*) किए, and contracted *kē*, and in Sindhī, by reason of the elided *r*, *khē*. The Hindī and Hindūstānī form of this adverb *kō* we derive in the same way from the Sansk. कृते which is used adverbially with the same signification as the Locative कृते. In Prākrit already, and still more so in the modern dialects, the neuter has been merged into the masculine; we have therefore first कितो, thence कित्सो, and contracted की, *kō*. We can thus satisfactorily account for the various forms: *khē*, *kē* or *kō*. That the proposed derivation of these adverbs does not rest on a mere fancy, is further proved by the Sindhī particle *rē*, 'without', which is derived in the same way from the Sansk. Locative अनुते, Prākrit रिते = रिए, and thence contracted

rē (ria). It remains now for us to notice briefly the somewhat deviating forms of the Hinduī, as exhibited by Garcin de Tassy. In कों kō and कौं kaū a euphonic Anusvāra has been added, to which the modern tongues have taken a great fancy; kaū is only a different pronunciation for kō, ō changing in Hinduī very commonly to au. The forms कह kah, or with euphonic Anusvāra कंह kāh or कहं kahā, present again another proof for the correctness of the proposed derivation of these adverbs. For we have in कह, कंह, कहं (Hindī also: kan, kanē, with a full nasal, and in consequence thereof with ejection of h) the same basis as in कों and कौं, only the assimilating process has been different. The vowel रु r, when joined to a consonant, can, according to Prākrit usage, be resolved either into 'i' (as in किते) or into 'a' (as: कातं for कृतं) (see Varar. I, 27; Lassen p. 116, 2, a; Introd. §. 1); in consequence of the inherent r the following consonant is aspirated (as in Sindhī: kk = k), so that we get the form कर्थं; this aspirated थ th is again elided, so that h only remains (see Lassen p. 207; Introd. §. 8), and thus we have the forms कह, कहं. With the other alleged form हि hi, the matter stands different; we compare this Hinduī Dative affix with the Apabhranśa Genitive affix हे, the Genitive, as noted already, supplying in Prākrit the place of the Dative (as to the analysis of this हे see Lassen p. 462 and 466).

The Marāthī uses two affixes to make up for the Dative, which are joined to the crude form by the so-called union-vowel, viz: स s and ला lā. The first of these two, s, is identical with the Prāk. Genit.-Dative case termination स्स ss = Sansk. स्य sy, so that we have here the remnant of an ancient Sanskrit-Prākrit case-inflexion. The latter one, lā is more doubtful as to its origin. Lassen has already started a conjecture (see Instit. Ling. Prāk. p. 55, 99) as to the origin of this affix; he derives it from the Sansk. आल = आलय 'place habitation', signifying the place, where the action rests. We cannot endorse this derivation, as the Marāthī case-affix is not आल āla, but ला lā and we cannot see any reason, why initial long ā should have been transferred to the back of this particle. We would compare the Marāthī Dative affix lā with the Sindhbī postposition

lāe, 'on account of', 'for the sake of', 'for', Hindūstānī لیئی līē, both of which are derived from the Sansk. root ला (रा) to give (Sindhī: لائِن lāinu, to apply). This seems to me to be borne out by the modern Persian Dative-Accusative particle ل rā, which as yet is very scantily used in the old Pārsī, and which, according to Spiegel's Pārsī grammar (p. 55) does not denote properly a Dative case, but originally signifies 'for the sake of', 'on account of'. The same particle we find also in the Paštō, ل ah, which corresponds to the modern Persian particle ل. — In Bangālī we meet also (besides kē) especially in poetical language a Dative affix rē, which I do not hesitate to identify with the Marāthī ला and the Hindūstānī līē.

In Gujrātī the Dative-affix is nē, which we identify with the Sansk. preposition नि, Greek ἐν, Latin in. The Panjābī uses as Dative affix nū, in which we likewise recognise the Sansk. preposition अनु, 'toward', 'to'.

5) The Ablative case is formed in Sindhī by the affix آن ā, which is always connected with the base itself and never written separately. The Sindhī shows itself thus fully conscious of the origin of this case-termination, which corresponds exactly to the Pāli-Prākrit Ablative case-termination ā, which originates from the Sanskrit ablative आत् by the elision of final t (see Lassen p. 352, 304); in Sindhī the final long vowel has again been nasalized, as in so many other instances. In the Singular final 'u', ō, 'a' are dropped before the affix ā, as: کھران gharā, from a house, nom. کھر gharu, a house; داران darā, out of a defile, nom. درو darō; زبانان zabānā, from the tongue, nom. زبان zabāna, tongue. Those nouns, which end in the Singular in ī (ī) and ū (ū), shorten the same before the affix ā, as: نوریان nōriā, from a rope, nom. نوری nōrī, a rope; میروان miruā, from a wild beast, nom. میرون mirū, a wild beast.

Nouns in 'ī' (ë) generally retain their final vowel before the affix ā, but they may also drop it, as: پھرئان phureā, from (by) a robbery, nom. پھر phure, a robbery; نیرتائان nirtā, out of thought, with reflexion, nom. نیرت nirte, thought. Nouns in ā either nasalize the same in the Ablative, or, more commonly, use the postposition کھان khā etc. In the Plural the Ablative affix ā is joined to the full Formative in -ne, as: کھرئیںان gharane-ā, from houses, میروئیںان miruane-ā (میریںان), from wild beasts etc.

Besides this common Ablative affix ā we find in Sindhī also such forms, as: aū (اون), contracted: ō (اون), and even ū (اون). In the more ancient idiom, as used by the Sindhī poëts, the Ablative Singular generally ends in ā-ū. All these various Ablative affixes are derived from the Prākrit Ablative आदो (see Lassen p. 302, 304, 599), which becomes (by the elision of d) āō, or shortened: āu.

The Sindhī uses also the postposition کھان¹⁾ khā, کھوں khaū, کھوں khō, to express the idea of the Ablative; all these and other postpositions require the Formative of a noun. Other postpositions, which are used to make up for the Ablative, see under the list of postpositions.

Annotation. Nearest to the Sindhī comes the Marāthī in this respect, which uses as Ablative-case terminations the affixes

1) The postposition کھان khā etc. is derived form the same source, as کھی, with the only difference, that the Ablative termination ā, aū etc. has been added. The same is to be said of the Ablative postposition کنائان kanā, derived from کن, by the same process.

ūn and hūn, occasionally also tūn. In Bangālī and Panjābī we find the Ablative affix tē (though in Panjābī a regular Ablative termination ō is also to be met with), which has sprung from the Prākrit Ablative termination तो tō; similar to it is the Gujarātī Ablative affix thī, which has been aspirated. In Hindī we find also thī, but most in use is sē, apparently identical with the Prākrit Genitive termination है (see Lassen p. 462).

6) The Sanskrit Genitive-case termination स्य, in Pāli and Prākrit स्स ss, has been lost in all the modern tongues, with the exception of the Bangālī, where ss has been hardened to r. All the other dialects have taken to a new way of forming the Genitive, of which we find already some traces in the old Vedic language: the noun, which ought to be placed in the Genitive case, is changed into an adjective by an adjective affix, and thence follows, as a matter of course, that this so-called Genitive, which is really and truly an adjective, must agree in gender, number and case with its governing noun as all other adjectives.

The Sindhī employs for this purpose the affix جو jō (fem. جی ji), corresponding to the common adjective affix kō (= Sansk. का), with transition of the tenuis (č = k) in to the media (j), very likely to establish thereby some distinction between these two originally identical affixes. In Sindhī this adjective affix جو jō is always written separately, whereas the common adjective affix kō is joined to the base, as in Sanskrit (see §. 10, 24); it follows always the Formative Sing. or Plur. of a noun, as: کھر جو ghara jō dhanī, the master of the house, کھر جو gharane jō dhanī, the master of the houses; مُرس جی mursa ji jōe, the wife of the man; مُرسن جوں mursane jū jōyū, the wives of the men. In poetry سند sandō, 'belonging to', is used quite in the same way, as جو, as:

پریان سندی پار دی priyā sandē pāra dē, towards the direction of the friends.

Annotation. The Marāṭhī uses as Genitive case-affix **चा**, with transition of the guttural **क** into the corresponding palatal, as in Sindhī, yet without changing the tenuis into the media. The Hindī and Hindūstānī have preserved the original Sanskrit adjective affix **क**, without changing it into the palatal **kā**; in Hinduī we meet also with the affix **ko** and **kau**. The Panjābī and Gujrātī seem to make an exception from what we have just stated. In Panjābī the Genitive case-affix is **dā**, in which we recognise the Prāk. Ablative affix **दो** dō (= **तस्**), turned into a Genitive affix. This Panjābī Genitive case-affix will clear up the Pāštō Genitive prefix **ॐ da**, being identical with it in origin. The Gujrātī employs as Genitive case-affix **nō**, which is another adjective affix, corresponding in signification with **क** and used in Sindhī (see §. 10, 27), to form adjectives in the same way, as **kō** (on the origin of this affix **nō** see Bopp's Comp. Gram. III, §. 839).

7) The original Sanskrit Locative termination 'i' has been preserved in Sindhī, though the Locative can now only be distinguished in masc. bases ending in 'u', as: **હંડિન્હ** handhe, in a place, nom. **હંડિન્હ** handhu; **મત્થે** mathe, on the top, nom. **મત્થુ** mathu, the top. In nouns, ending in any other vowel, but 'u' (masc.), the Locative must be expressed, for perspicuity's sake, by an adverb or postposition, requiring the Formative of a noun, as: **કોઠી મેં** kōthia mē or: **કોઠી મંજુ** kōthia manjhe, in a room. In poëtry the Formative of any noun is commonly used also as Locative, without a postposition.

Annotation. In Marāṭhī the Locative affix 'i' has been lengthened to **ī** and at the same time nasalized = **ĩ**. Besides this we meet also with the Locative termination **आंत्**, which is originally the Sansk. Ablative, used as a Locative. In Bangālī the Locative ends in **ē** (i), as in Sindhī, or is expressed by the affix **tē**. In Panjābī the Locative is generally ex-

pressed by adverbial postpositions, though the Locative itself has not been altogether lost; we find there the affix ī, as in Marāthī, or ē, which are always joined to the base of a noun. In Gujrātī the Locative is either expressed by the affix ē, or by the help of postpositions. In Hindī and Hindūstānī the Locative, as a distinctive case, has been quite lost and must always be expressed by postpositions. Still some vestiges of it are lingering in the so-called participles absolute, as: hōtē, or with the emphatic hī, hōtēhī, in being.

Some other idiomatic phrases, as: اُس دِن us din, on that day etc. point also to an original Locative.

8) The Vocative is expressed in Sindhī by prefixing one of the interjectional particles: ē, hē, hō or yā, and, when speaking to an inferior, rē (fem. rī) or arē.¹⁾ The final vowel of a noun in the Vocative either undergoes a change or remains unaltered. In the Vocative Singular masc. nouns ending in 'u' change the same to 'a', as: ای میهار ē mēhāra, o buffalo-keeper! nom. میهار' mēhāru; those ending in ō change the same to ā, as: ای سُومیرا ē sūmirā, o Sūmirō! those ending in ū, ī, 'i' remain unaltered, as: ای پنھون ē Punhū, o Punhū! In the Vocative Plural nouns ending in 'u' (m.) have the termination ō or ā, as: ای یارو ē yārō or: یارا' yāra, o friends! (nom. sing. یارا'; yār); those ending in ō terminate in the Vocative Plur. in ā, ō and au, as: ای منگتا ē mangatā, o beggars! or: منگتو mangatō, منگتو mangatau (منگتو mangata-u), Nom. Sing. منگتو mangatō; those ending in ū (ū) terminate in ō or ā, before which affixes the preceding ū (ū) most be shortened, as: ای واتھا ای واتھو ē vātāhuā or ای واتھو ē vātāhuō, o travellers! Nom. Sing. واتھو vātāhū; those ending in ī terminate in the Plural

1) About the origin of rē, rī, arē, see Dr. Caldwell's Compar. Grammar of the Dravidian languages p. 440.

in ā, ō and au (a-u), shortening at the same time the final ī of the base, as: ای کیچئو ī e kēčiā, e kē-čiō, or: ای کیچئو ī e kēčiau, o Kēčīs! Nom. Sing. kēčī, an inhabitant of Kēč (in Beluchistān); occasionally 'a h' is added in the Vocative Singular, as: حامیہ hamiah, o protector! and in the Vocative Plural final ā is even lengthened to 'āhu' for the sake of the rhyme, as: پریاہ priyāhu, o friends! those ending in 'i' (e), add in the Vocative Plural simply the affix ō or ā: ای سیتھئو ī e sētheō, or: ای سیتھئا ī e sētheā, o wholesale-merchants! Nom. Sing. سیتھه sēthe.

Feminine nouns ending in 'u', 'a', ā, ī, 'ī' (e) in the Nom. Singular, remain unaltered in the Vocative Sing.; in the Plural the Vocative is likewise identical with the Nominative. The few fem. nouns, which end irregularly in the Nom. Plural in 'u', as: بھینرُ bhēnaru, sisters etc., retain likewise their final 'u' in the Vocative Plural, as: ای بھینرُ ē bhēnaru, o sisters! when ending in ū, they drop in the Vocative final Anusvāra, as: ای دھیرُ ē dhiarū, o daughters! Nom. Plur. دھیرون dhiarū.

The Vocative may also be used without any interjectional prefix, as: مَارْهُوا mārhuā, o men!

§. 17.

III. The Formative.

The Formative or oblique case, though in Sindhi throughout identical with the Instrumentalis, is by itself no case, but represents merely the euphonic change of the final vowel of a noun previous to the accession of any flexional particle or postposition, by means of which

the various cases are made up. The changes, which the final vowel of a noun undergoes before the accession of any adverbial postposition, are on the whole the same as those before any other affix. In Sindhi the postpositions do not coalesce with the noun itself, the language still being conscious of the fact, that it has to deal with original adverbs. We have hinted already, that the Formative is originally the Genitive; it would be rather difficult, to prove this in reference to the Formative of the Singular, but that the Formative of the Plural originally represents the Genitive Plural, is borne out by the Prākrit and the kindred modern idioms. In Prākrit the Genitive Plural ends in آण, ئِئَن, ئِئَن, in the Apabhranša dialect آهُن, ئِهُن, ئِهُن, thence the Sindhi Formative Plural ā, ē, or -ne.

Though the Formative be, in all likelihood, the Genitive of the Prākrit, the adjectival affix جو has been added to it, to turn it into an adjective, the modern idioms once having taken this course to supply the Genitive. From thence it was only a consequent step, to use the ancient Genitive as the base, to which all the other declensional postpositions were added, i. e. the Genitive was turned into the Formative.

1) The Formative of nouns ending in 'u' (masc. and fem.)

a) Masculine nouns ending in 'u' change final 'u' in the Formative Sing. to 'a', as: داں dāsu, a slave, Form. داسَ dāsa; داسَ جو dāsa jo, داسَ کھی dāsa khē etc. If final 'u' be preceded by a short 'a', the insertion of euphonic v becomes necessary, as: راں rā-u, a weed, Form. راں rava; the same is the case, when final 'u' is preceded by a long nasalized ā, as: تھانوُ thāu, a dish, Form. تھانوُ thāva. But if final 'u' be preceded by any other

vowel, the insertion of euphonic v is optional, as: وَ، vāu, wind, Format. وَا، vava or وَا، vāa; دِيُوْ دِئُوْ dēu, a demon, Format. دِيَوْ دِئَوْ dēva or دِيَوْ دِئَا dēa; when final 'u' however is preceded by short or long 'i', no euphonic insertion is required, as: دِنْ دِنْ dīu, a mound, Format. دِنْ دِنْ dīa; وِيُوْ جِيُوْ jīu, life, Format. وِيُوْ جِيُوْ jīa.

The following nouns ending in 'u' retain their final 'u' unaltered in the Formative Singular:

پِیُوْ piu, father; Format. پِیُوْ جِوْ piu jo etc.

بَهَاءُ bhāu, brother, Format. بَهَاءُ كَهِيْ bhāu khē etc.

but پِیُوْ pīu, sweetheart, بَهَاءُ bhāu, price, are regular.

The Formative Plural ends either in ā, ē or -ne, as: Nom. Sing. پُھُلْ phulu, a flower; Nom. Plur. پُھُلَ phula; Format. Plur. پُھُلَانْ phul-ā, پُھُلِينْ phul-ē, or: پُھُلَنْ phula-ne. The Formative in ā and ē is generally used without a following postposition, and that in -ne more with a following postposition, as being more sonorous; but in poëtry the one or other form is used as required by the metre.

Those nouns, which form their Plural irregularly, as: بَهَاءُ bhāu, brother, Nom. Plur. بَهَائِرْ bhāura or: بَهَائِرْ bhāuru; پِيُوْ piu, father, Nom. Plur. پِيُورْ piura, derive their Formative Plural either from the Nominative Singular or the Nominative Plural, as: بَهَائِنْ bhāune or: بَهَائِرْنْ bhāurane; پِيُونْ piune or, پِيُورْ piurane; the contracted form of the Formative (i. e: ā, ē) is never used with them.

b) Feminine nouns ending in 'u' remain unaltered in the Formative Sing., as: مَاءُ māu, mother, Format. جَوَّ، مَاءُ māu jō; in the Formative Plural the long ū of the Nom. Plur. is shortened before the Format. termination -ne, as: لِجْ، vīju, lightening, Nom. Plur. لِجْونَ، vījūn̄, Format. Plur. vīju-ne.

Those fem. nouns, which have, besides their regular Plural, also an irregular one, derive their Formative Plur. from either form, as: بَهِينْ bhēnu, sister, Nom. Plur. بَهِينُونَ bhēnūn̄ or: بَهِينُرُونَ (بَهِينُرُونَ) bhēnarūn̄; Format. Plur. بَهِينُنَهْ bhēnūnə or: بَهِينُرُنَهْ bhēnarunə.

2) The Formative of nouns ending in ō (ő).

Nouns ending in ō change the same in the Formative Sing. to ē, as: مَتْهُوٰ mathō, head, Format. مَتْهِيٰ mathē. If final ō be preceded by 'a' or ā, a euphonic v may be inserted, as: دَأْ daō, the glare of the sun, Format. دَأْيِيٰ daē or: نَأْوِيٰ nāō, felt, Format. نَأْيِيٰ nāe or: نَأْوِيٰ nāvē; if ō be preceded by any other vowel, no insertion of euphonic v takes place, as: دِأْ diō, lamp, Format. دِئِيٰ diē; جُوْنَهْ čūō, perfumed oil, Format. جُوْئِيٰ čuē. If a noun end in a nasalized ō (= ã), the Anusvāra is retained in the Formative, as; نَانْشُونَ nāñō, the ninth, Format. نَانْشِيٰ nāñē.

If ō be preceded by y, it is commonly dropped in the Formative, as:

پُورھِیٰ pōrhyō (or pōrhiō), labour, Form. پُورھِيٰ pōrhē.

روپِيٰ rūpayō, rupee, Format. روپِيٰ rūpaē.

The Formative Plural ends either in ā, ē, the termination of the Nomin. Plural (ā) being dropped before them, or in -ne, final ā of the Nom. Plural being shortened to 'a' before it; as: کُلھٰ kulhō, the shoulder, Nom. Plur. کُلھا kulhā, Form. Plur. کُلھان kulhā, کُلھین kulhē, or: کُلھنِ kulhane; کُرٹو kūō, rat, Nom. Plur. کُرٹا kūā, Format. Plur. کُرٹان kūā, کُرٹین kūē, or: کُرٹنِ kūane.

3) The Formative of nouns ending in ū (ū).

Nouns ending in ū change the same in the Formative Singular to ua, as: وَكْهُ vāghū, crocodile, Format. وَكْهُ, vāghua. If final ū be nasalized (= ū), the Anusvāra is commonly retained in the Formative, as: وَيْچُونْ vičhū, scorpion, Format. وَيْچُونْ, vičhūa.

The Formative Plural ends either in u-ā, u-ē, or u-ne, ua-ne, long ū and ū being shortened before the terminations of the Formative, as: رَهُو rahū, a resident, Nom. plur. رَهُو rahū, residents, Format. Plur. رَهُوانْ rahuā (or: رَهُشَانْ رَهُشِينْ), رَهُنْ rahuē, رَهُنِينْ rahune, رَهُنْ rahane; مِرُونْ mirū, a wild beast, Nom. Plur. مِرُونْ mirū, wild beast, Format. Plur. مِرُهَانْ miruā, مِرُهِينْ miruē, مِرُونْ mirune, مِرُهَنْ miruane.

4) The Formative of nouns ending in ā (ā).

Nouns ending in ā remain unaltered in the Formative Sing., as, آگیا āgyā, f., āgyā, command, Format. آگیا āgyā; راجا rājā (m.), king, Format. راجا rājā; in the Formative Plur. they end (according to the termination

of the Nomin. Plural: ā-ū) in u-ne, as: آگیائِن agyā-une; also راجائِن rājāune, masc.

5) The Formative of nouns ending in 'a'.

Nouns ending in 'a' remain unchanged in the Formative Sing., as: کام kāma, a beam, Format. کام kāma; in the Formative Plur. they terminate (according to their Nom. Plural) either in ā (ē) or u-ne, as: کامان kāmā, کامین kāmē, کامون kāmune.

6) The Formative of nouns ending in ī (ī).

a) Masc. nouns ending in ī change the same in the Formative Sing. to i-a, as: مالی mālī, a gardener, Formative مالی mālia. Those nouns, which have final ī nasalized (= ī), retain the Anusvāra in the Formative, as: پری pṛī, friend, Format. پرنی pṛīa. The Formative Plural ends either in i-ā (yā), i-ē (yē), or in i-ne, ia-ne (yane), iu-ne (yune), as: مالیان maliā, مالیین māliē; مالین māline, مالین (مالین) mālin (mālin), مالین (مالین) malin (mālin).

b) Feminine nouns ending in ī change the same likewise in the Formative Sing. to i-a, as: ټوپی tōpī, a hat, Format. ټوپیا tōpia; the Formative Plural also quite agrees with that of the masc. nouns, as: ټوپیان tōpiā, ټوپیه tōpiē, ټوپین tōpine, ټوپین ټوپیین tōpiune. Such fem. nouns, as have dropped final ī in the Nom. Plural (cf. §. 15, 6), drop the same also in the contracted form of the Formative Plur., as: منجی manjī, a stool, Nom. Plur. منجُون manjū, Format. Plur.

منجَانِ manjā, منجِينِ manjē; but: منجِينِ manjane, منجِينِ kōrē, in
manjiune are also in use. Some other nouns also, in which
final ī is not preceded by a palatal, drop 'i' in the con-
tracted form of the Formative Plural, as: كُورَيْنِ kōrē, in
scores, from كُورَيْ kōrī, a score.

7) The Formative of nouns ending in 'i' (e).

Nouns ending in 'i' (fem. and masc.) remain un-
altered in the Format. Sing., as: بھِتِ, f., bhite, a wall,
Format. بھِتِ bhite; بھِرِ kēhare (m.), a lion, Format.
بھِرِ kēhare. In the Formative Plural of fem. nouns
the same terminations are employed as with fem. nouns
ending in ī, as: بھِتِیَانِ bhtiā, بھِتِیَنِ bhtiē, bhi-
tine, بھِتِیَانِ bhitiane, بھِتِیَنِ bhtiune. In the Formative
Plural final 'i' is frequently dropped altogether, especially
in poetry, but only in the contracted form of the For-
mative, as: بھِتِیَنِ bhatē, in (different) ways, from بھِتِ
bhate, habit, manner.

The Formative Plural of masc. nouns ends in -ne,
the contracted form ā, ē hardly ever being in use with
them, as: بھِرِنِ kēharine.

جوءِ jōe, wife, which forms its Plural either regu-
larly جوئِونِ jōyu, or irregularly: جوئِرِ jōiru, جوئِرِ jō-
hiru, has in the Format. Plur. either جوئِینِ jōyune or:
جوئِرِنِ jōhirine.

§. 18.

We let now follow, for the sake of perspicuity, a
survey of the Sindhi declensional process. As the Ge-
nitive affix جو jō is originally an adjective affix, by

means of which the noun is turned into an adjective, dependent on the governing noun in gender, number and case, we premise the inflexion of جو, which, according to its terminations *jō* and *jī*, is inflected after the manner of nouns ending in *ō* and *i* (fem.). As stated already, جو always requires the Formative of a noun, as all postpositions.

SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	جو <i>jō</i> .	جي <i>jī</i> .
Form.	جي <i>jē</i> .	جي <i>jē</i> ; جي <i>jia</i> .
Vocat.	جا <i>jā</i> .	جي <i>jī</i> .

PLURAL.

Nom.	جا <i>jā</i> .	جون <i>jū</i> ; جيون <i>jiū</i> .
Form.	جي <i>jē</i> ; جن <i>jē</i> .	جن <i>jē</i> ; جن <i>jine</i> ; June; (جي <i>jē</i> ; جن <i>jine</i> ; جن <i>jiune</i> .)
Vocat.	جا <i>jā</i> .	جون <i>jū</i> ; جيون <i>jiū</i> .

In poëtry the diminutive form جری *jarō*, جری *jarī* is occasionally used instead of جو, as:

کاله قریبین لذت اج تنهن جری دار

Yesterday (thy) relatives have departed (this life); to-day it is thy turn. Golden Alphabet II, 4.

In the same way as جو *jō* the adjective سندو *sandō* (belonging to, own) is very frequently used in poëtry, and inflected regularly, as:

SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	سندو <i>sandō</i> .	سندی <i>sandī</i> .
Form.	سندی <i>sandē</i> .	سندی <i>sandia</i> .
Vocat.	سندا <i>sandā</i> .	سندی <i>sandī</i> .

PLURAL.

	<i>Masculine.</i>	<i>Feminine.</i>								
Nom.	سَنْدَا sandā.	سَنْدِيُون sandiū.								
Form.	<table border="0"> <tr> <td style="vertical-align: middle; padding-right: 10px;">سَنْدَنِ sandanī</td> <td style="vertical-align: middle; padding-right: 10px;">sandane,</td> <td style="vertical-align: middle; padding-right: 10px;">سَنْدِينِ sandeīn</td> <td style="vertical-align: middle; padding-right: 10px;">sandē.</td> </tr> </table>	سَنْدَنِ sandanī	sandane,	سَنْدِينِ sandeīn	sandē.	<table border="0"> <tr> <td style="vertical-align: middle; padding-right: 10px;">سَنْدَنِ sandanī</td> <td style="vertical-align: middle; padding-right: 10px;">sandine;</td> <td style="vertical-align: middle; padding-right: 10px;">سَنْدِينِ sandeīn</td> <td style="vertical-align: middle; padding-right: 10px;">sandiune.</td> </tr> </table>	سَنْدَنِ sandanī	sandine;	سَنْدِينِ sandeīn	sandiune.
سَنْدَنِ sandanī	sandane,	سَنْدِينِ sandeīn	sandē.							
سَنْدَنِ sandanī	sandine;	سَنْدِينِ sandeīn	sandiune.							
Vocat.	سَنْدَا sandā.	سَنْدِيُون sandiū.								

I. DECLENSION.

Nouns in u (masc. and fem.)

a) Masc. nouns in 'u'.

SINGULAR.

Nom.	ڏيڻه dēh-u, a country.
Format.	
Instrum.	ڏيڻه dēh-a.
Gen.	ڏيڻه جو dēh-a ѡ etc.
Dative.	ڏيڻه کھي dēh-a khē.
Accusat.	ڏيڻه (ڏيڻه کھي) dēh-u.
Locat.	ڏيڻه مبين dēha mē etc.
Ablat.	ڏيڻهون ڏيڻهان dēh-ā; ڏيڻهون ڏيڻهان dēh-ō; ڏيڻهون ڏيڻهان dēh-ū. ڏيڻهاءُ ڏيڻهان dēh-aū; ڏيڻهاءُ ڏيڻهان dēh-āu or: ڏيڻهون ڏيڻهان dēha khā etc.
Vocat.	اي ڏيڻه ē dēh-a; ڏيڻه dēh-a.

PLURAL.

Nom.	ڏيئهَ dēh-a, countries.
Format.	
Instrum.	ڏيئهِنْ dēh-ā; ڏيئهِنْ ڏيئهانْ dēh-ē; ڏيئهانْ dēha-ne.
Gen.	ڏيئهِنْ جوَ dēhane jō etc.
Dative.	ڏيئهِنْ کھيَ dēhane khē.

Accus.	ڏيئهنِ كهي (dēh-a).
Locat.	ڏيئهنِ مين dēhane mē etc. (ڏيئهين dēh-ə).
Ablat.	ڏيئهنِ كهان dēhane-ā etc.; ڏيئهنِ كهان dēhane khā etc.
Vocat.	ڏيئهه dēh-ō; ڏيها dēh-ā.

An irregular noun.**SINGULAR.**

Nom. پی pi-u, father.

Format. {
Instrum. } پی pi-u.

Genit. پی جو piu jō etc.

Dative. پی كهي piu khē.

Accus. پی كهي (pi-u).

Ablat. پی كهان piu khā etc.

Vocat. پی pi-u.

PLURAL.

Nom. پی را piu-ra, fathers.

Format. {
Instrum. } پی نه piu-ne; پی رن piura-ne.

Dative. پی نه كهي piune khē; پی رن كهي piurane khē.

Accus. پی رن كهي; پی نه كهي (piura).

Ablat. پی نه piune-ā; پی رن كهان piurane-ā etc.

پی رن كهان piune khā; پی رن كهان piurane khā etc.

Vocat. پی رو piur-ō.

1) In poetry an additional vowel may be joined to the final ā of the Vocative, for the sake of the metre, as: وَنَاء vanāu, oh ye trees, instead of وَنَا vanā; وَنَاهَ vanāha, وَنَاء vanāa. Sh. Mađuri, III, 6. 7. 8.

پھری پنھن جی بھان پسان ملک ملیر جو

Having returned to my own cowpen, may I see the country of Malir. Sh. Um. Mār. I, 13.

وساریج مه ور کھی پئیج مندھ مری

Forget not (thy) husband; o woman (rather) die! Sh. Um. Mār. II, 6.

کاری منہ قیام دینہ آفون تھان منجھان عاصن

May I be of a black face (literally: in a black face) on the day of the resurrection from amongst the sinners. Maj. 731.

پرثیھان پندھ کری هلی آیو ھت

Having made a journey from a foreign country he has come hither. Sh. Sōr. I, 2.

پھٹا پیر فقیر جا سیروں تھا سی

Wounded were those feet of the poor woman from the journey (سیر). Sh. Ābirī VI, 6.

ذُرْ ذیوانو دھاریو چریو لایه چتاو

The thief, the mad man, the stranger, the fool take out of thy mind. Maj. 291.

آ او راھون سپرین پری ونج مه پیئی

Come near, o sweetheart, do not go away, my friend! Sh. Ābirī X, 3.

سُدھ سندی سجنیں جی کو ڈیم اینی

If one give me thus intelligence of my friends. Maj. 733.

دوس دو سنیان ڈور کری تھو ڈیکھاری

Having separated the friends from the friends he shows compassion. Sh. Sōr. I, Epil.

أْتِهِنُو وَيَجَّا مَهْ وَهُو وَجْوَهْ رَبَ كَهْنِي

Stand up, ye physicians, do not sit down, go off with your medicines! Sh. Jam. Kal. I, Epil.

b) Feminine nouns in 'u'.

SINGULAR.

Nom. **وِجْ**, vij-u, lightening.

Format. **وِجْ**,
Instrum. **وِجْ**, vij-u.

Genit. **وِجْ جُو**, viju jō etc.

Dative. **وِجْ كَهْيٍ**, viju khē.

Accus. **وِجْ كَهْيٍ**, vij-u (كَهْيٍ).

Ablat. **وِجْ كَهْان**, viju khā etc.

Vocat. **وِجْ**, vij-u.

PLURAL.

Nom. **وِجْون**, vij-ū.

Format. **وِجْ**,
Instrum. **وِجْنِ**, viju-nē.

Genit. **وِجْنِ جُو**, vijune jō etc.

Dative. **وِجْنِ كَهْيٍ**, vijune khē.

Accus. **وِجْنِ كَهْيٍ**, vij-ū (كَهْيٍ).

Ablat. **وِجْنِ كَهْان**, viju-ne-ā etc.; **وِجْنِ كَهْنَان**, vijune khā etc.

Vocat. **وِجْون**, vij-ū.

An irregular noun.

SINGULAR.

Nom. **مَاء**, mā-u, mother.

Format. **مَاء**, mā-u.

Vocat. **مَاء**, mā-u.

PLURAL.

Nom. مَائِرُونْ mā-i-rūn; مَائِرُونْ مَائِرُونْ mā-i-rūn; مَائِرُونْ mā-i-rūn,
mothers.

Format. مَائِرُونْ mā-i-rūn; مَائِرُونْ mā-i-rūn; مَائِرُونْ mā-i-rūn.

Vocat. مَائِرُونْ mā-i-rūn; مَائِرُونْ mā-i-rūn.

لَنْوُنْ سِينْ أُتْهِي لَذْ كَيْ ذَ رَسَانِي كِيجَ كَهِي

Having risen with love depart; nothing (else) will bring thee to Kēč. Sh. Mašd. II, 10.

پَرِينْ وَنْجُ مَهْ بَرَثِ يَهَرِي مُوتَيْ چِيسِ مَاءْ

O friend, do not go to a foreign country, said to him again his mother. Maj. 83.

هَرْتْ هَلَنْدِينْ كَهَتِئُرْ آنَكْهُنْ چَازِهِي آنْكُ

The sweetheart has been won by those, who set off, placing rent upon rents (i. e. in their clothes). Sh. Ābirī, VII, 7.

بَهِيرَ آنْوُنْ بَهِيرِي مُونْ سَنْكُ سُنجَانِي ذَ كِئْنُو

O sisters, I am simple-minded; by me unknowingly a marriage has been contracted. Sh. Ābirī V, 16.

II. DECLENSION.

Nouns in ő (ő).

SINGULAR.

Nom. مِيرَاکُو mērāk-ō, crowd.

Format. }
Instrum. } مِيرَاکِي mērāk-ē.

Genit. مِيرَاکِي جُو mērāk-ē jō etc.

Dative. مِيرَاکِي كَهِي mērākē khē.

Accus. مِيرَاکِي كَهِي (مِيرَاکِي كَهِي) mērāk-ō.

Ablat. مِيرَاكَانْ mērāk-ā etc.; كَهَانْ mērākē khā.

Vocat. مِيرَاكاً mērāk-ā.

PLURAL.

Nom. مِيرَاكاً mērāk-ā, crowds.

Format. }
Instrum. } مِيرَاكَانْ mērāk-ā; مِيرَاكِينْ mērāk-ē; mē-
rāka-ne.

Genit. مِيرَاكِنْ جُوْ mērākane jō.

Dative. مِيرَاكِنْ كَهِيْ mērākane khē.

Accus. مِيرَاكِنْ كَهِيْ mērāk-ā (كَهِيْ).

Ablat. مِيرَاكِنْ كَهَانْ mērākane-ā etc.; كَهَانْ mērā-
kane khā etc.

Vocat. مِيرَاكاً mērāk-ā; مِيرَاكُوْ mērāk-au; مِيرَاكُوْ mērāk-ō.

تَهَافُوْ بَهْرِيْ مَجْ مُؤْتَيْنِ بَهَاكِيْ ثِنَافِيْشِينِ

Having filled the dish with many pearls she gave
it to the lucky one (بَهَاكِيْ). Maj. 714.

هَاتِهِيْ جِيْ هِينُو وَهِيْ تَهَافُوْ كَهَنُو مُلْهُهْ كَهُورَانِ

The elephant, though he walk slowly, is yet of greater
price than a horse. Sh. Shīha Kēd. I, 2.

أُنْهِيْ دِيَوَانَا دُورِ تَهِيَّهِيْ هَائِيْ هِيْتِ مَهْ وَيْهُ

Get up, o mad one! be off! do not sit now here!
Maj. 249.

سِرَّهَ سَنَوَانَ لَاجُو نَنَوَانَ مُهَانَأَ سَنَدَنَ مِيرَ

The sails are straight, the ropes are new, their chiefs
are the Muhānōs (fishermen). Sh. Sur. I, 12.

کُتھِلِ گَجَاؤِنِ میں جَاڑِی ھوتَ ھَلَایوُ

Having lifted the killed one (fem.) into the paniers
كَجَائِفُ (Kajāif), the friend has driven off. Sh. Ābirī X, Epil.

كُلَّهِنْيَانْ كُورِينْ عَاشِقَ عَبْدُ الْطِيفُ چَوي

The lovers scoop out (their head) from the shoulders,
says ;Abd - ul - Latīf. Sh. Kal. I, 7:

تری تُن پِس پَاسِنِسون پائی وَهی

In the bottom she (i. e. the boat) has got holes; from the sides water flows in. Sh. Sūr. III, 6.

III. DECLENSION.

Nouns in ū (ū).

SINGULAR.

Nom. رَهَّاكُوْ rahāk-ū, an inhabitant.

Format. } هَكْوَ rahāk-ua.
 Instrum. }

Ablat. رَهَاكُوْنَ rahāku-ā; رَهَاكُوْنَ کَهَانَ rahākua khā etc.

Vocat. رَهَاكُوْ rahāk-ū.

PLURAL.

Nom. رَاهِكُوْ rahāk-u, inhabitants.

Format. { rahāku-â; rahāku-ê;
 Instrum. رَهَاكْسَان رَهَاكْسِين }

رَهَاكُنْ rahākua-ne or: رَهَاكُنْ rahāku-ne.

Ablat. رَهَاكُنْ كَهَانْ rahakune-ā etc.; رَهَاكُنْ rahākune
khā etc.

Vocat. رَهَاكُثُو rahaku-ō; رَهَاكُّا rahāku-ā.

دَارُوْ جَا دَانَا ثِنَم هَوْتَ هَتَّهَن سَان

Grains of medicine have been given by me to the sweetheart with (my) hands. Sh. Kōhiārī IV, 9.

پَهْجَائِيجُ پُنْهُنْيٰ كَهِي هِيَيٰ پِيَادِرِي پَانِدِهِي

Cause to come to Punhū this foot-traveller (fem.).

Sh. Kōh. IV, Epil.

ڏهُولِيَا مَارُو مُون سِين پَرْجَن شَالَ پِنْوَهَارَ

O darling Mārū, would that the Paūhārs would be reconciled with me! Sh. Um. Mār. I, Epil.

سَچِي جِيهِي سُونَ مُنْهَهَ نَهِيَيِي مَازِهِيَيِن

Truth like gold has not fallen into the mouth of of the people. Sh. Jam. Kal. VIII, 7.

مِرْتَان مَوْرَانَ پَكَهَنَانَ وَائِي بِيَ مَهْ بُهْلُ

By wild beasts, by ants, by birds, by (any) other speach be not misled. Sh. Kal. I, 16.

مِينَدَهَا دُهْشِي نَهِيَيِي مَارِئِي مَحَلِّيَيِي مَارِتَان دَهَارَ

Māruī does not wash the braids in the palaces, away from the Mārūs. Sh. Um. Mār. III, 5.

جَنِ مَكْنِ مَكَازُو نَهِيَيِي نَهِيَيِي نَهِيَيِي نَهِيَيِي

By those cows, by which not a drop was given, the pots have been filled. Haz. Sār. V, 47.

مَتَان رَهُو مَازِهِيَيِي نَنَگَرَ حِي آدَهَارَ

Do not remain, o people under the protection of Nangar (i. e. Tat̄tha)! Verses of the Māmuīs.

Note. It is a poëtical license, if a noun is not inflected in the Formative for the sake of the rhyme, as:

أُوچُو تُون آكَاس تِي آن بِهُونَو مَتَهِي بِهُون

High above the sky art thou, I am a wanderer upon earth (instead of بِهُون instead of بِهُون). Sh. Sōr. I, 3.

IV. DECLENSION.

Nouns in ā (ā).

a) feminine.

SINGULAR.

Nom. هَرْقَى hač-ā, murder.

Format. } هَرْقَى hač-ā.
Instrum. } هَرْقَى hač-ā.

Ablat. هَرْقَى كَهَانْ hač-ā (هَرْقَانْ hačā); hačā khā etc.

Vocat. هَرْقَى hač-ā.

PLURAL.

Nom. هَرْقَائُونْ hačā-ū, murders.

Format. } هَرْقَائِنْ hačāu-ne.
Instrum. } هَرْقَائِنْ hačāu-ne.

Ablat. هَرْقَائِنْ تَانْ hačāune-ā.

Vocat. هَرْقَائُونْ hačā-ū.

b) masculine.

SINGULAR.

Nom. رَاجَى rāj-ā (رَاجَى rājā), a king.

Format. } رَاجَى rāj-ā.
Instrum. } رَاجَى rāj-ā.

Ablat. رَاجَى كَهَانْ rājā khā etc.

Vocat. رَاجَى rāj-ā.

PLURAL.

Nom. رَاجَى rāj-ā, kings.

Format. } رَاجَائِنْ rājāu-ne.
Instrum. } رَاجَائِنْ rājāu-ne.

Ablat. رَاجَائِنْ كَهَانْ rājāune-ā; rājāune khā etc.

Vocat. رَاجَائُو rājā-ō.

ڪانهٗي وَاثَ جِيجَا تَنِ جَتَنِ سَانِ

There is no way with those Jats, o aunt! Sh. Hus. VI, Epil.

سُوْ تَانِ تَوْئِي سَانُ جَنْهِنِ لَئِي جَفَائِونَ گَرِينِ

That one is with thyself, on whose account thou causest thyself troubles. Sh. Abirī III, 5.

V. DECLENSION.

Nouns in ڻ.

SINGULAR.

Nom. سَدَهَ sadh-a, wish.

Format. {
Instrum. سَدَهَ sadh-a.

Ablat. سَدَهَانِ sadh-â; سَدَهَ کَهَانِ sadha khâ etc.

Vocat. سَدَهَ sadh-a.

PLURAL.

Nom. سَدَهَانِ sadh-â; سَدَهُونِ sadh-û, wishes.

Format. {
Instrum. سَدَهَانِ sadh-â; سَدَهِينِ sadh-ê; سَدَهَانِ sadhu-ne.

Ablat. سَدَهُونِ کَهَانِ sadhune-â; سَدَهُونِ کَهَانِ sadhune khâ etc.

Vocat. سَدَهَانِ sadh-â; سَدَهُونِ sadh-û.

سَاهَرَ جَيْ صَلَاحَ بَارِ لَنْکَهَايَسِ بَاجَهَ سَانِ

By the counsel of Sāharū (the buffalo-keeper) I have been made to pass the whirlpool with the mercy (of God). Sh. Suh. II, 2.

وَحَدَّتَانِ گَثْرَتَ تَهِي گَثْرَتَ وَحَدَّتَ كُلَّ

From the unity multiplicity has sprung; multiplicity is all unity. Sh. Kal. I, 15.

وِهْ مَهْ مُنْدَهَ بَهْنَبَهُورَ مِيْنَ هُنَ پُجَنْدِيْنَ هَانِ

Sit not, o lady! in Bhambhōru, thou wilt now come up to him. Sh. Hus. VIII, 3.

لَكْهُون لَكْنِ كُوسيُون ڏاٿَهَا ٿِپَنِ ڦِينَهَ

Hot winds blow, oppressively hot are the days.
Sh. Dēsī III, Epil.

أَكَرَ اُوطَاقُنِ مِينَ كَهَتْهُورِيُونَ كَهَشِنِ

In the men's sitting rooms is aloë-wood, on the couches musk. Sh. Mūm. Rānō II, 3.

VI. DECLENSION.

Nouns in ī (ି).

a) Masculine nouns.

SINGULAR.

Nom. سَانِي sān-ī, companion.

Format. }
Instrum. سَانِيَ sān-ia.

Ablat. سَانِيَ كَهَانَ sāni-â; سَانِيَانَ sānia khâ etc.

Vocat. سَانِي sān-ī (سَانِيَة) sāni-ah).

PLURAL.

Nom. سَانِي sān-ī, companions.

Format. }
Instrum. سَانِيَينَ sāni-â (سَانِيَانَ) sāniy-â); سَانِيَانَ sāni-ē;

سَانِيَنَ sānye-ne (سَانِيَنَ) sania-ne); سَانِيَنَ sānyu-ne
(سَانِيَنَ) sāniu-ne); سَانِيَنَ sāni-ne.

Ablat. سَانِيَنَانَ sānyane-â etc.

Vocat. سَانِيَانَ sāni-â; سَانِيَانَ sāni-ō.

پِيرِين هِيتِه پِرِنِي جِي آنسُون وِچَهَايَان وَارَ

Under the feet of (my) friend I spread out my hair. Maj. 231.

تَذْهِنْ قَاصِيَّ چَيْوَ قَبِيسَ كَهْيَ مَنَانْ لَاهِينَ مَرْمُ

Then said the Qāzī to Qaisu: dropp bashfulness from (thy) mind. Maj. 183.

كَنَا نَارِنْ حَامِيَّهَ هَانِ يَجَائِحَ هِيَّ

From the women, o protector! deliver now this man. Sh. Sōr. I, 9.

پِيرِين آنُونَ نَهْ بُلْجِنِيَّ نِيْهُ پِيرِانْ جَوْ نُورِ

On (my) feet I cannot arrive; the country of (my) friends is far off. Sh. Khambh. I, Epil.

كَامُونْ مُچِهِجَاهُ كَهَنِيُونْ كَهْرَجِنَوْ اوْتَهِنَا

Cut off wands, many are necessary for you, o ye camelmen! Sh. Ābirī XI, 7.

حَالْ مُنْهُنْ جَوْ هَهَرَزْوَ پَسُو تَهَا پِيرِيَاهُ

My condition is such, as ye see, o friends!
Maj. 441.

b) Feminine nouns.

SINGULAR.

Nom. كَوْلِيَّ gōl-ī, a slave-girl.

Format.

Instrum. كَوْلِيَّ gōl-ia.



Ablat. كَوْلِيَّ كَهَانْ gōli-â; كَوْلِيَّانْ gōlia khâ.

Vocat. كَوْلِيَّ gōl-ī.

PLURAL.

Nom. كَوْلِيُونْ gōliy-û; كَوْلِيُونْ (gōliy-û).

Format.

Instrum. كَوْلِيُونْ gōli-â; كَوْلِيُونْ gōli-ê; كَوْلِيُونْ gōlia-ne (gō-lyā-ne); كَوْلِيُونْ gōliu-ne; كَوْلِيُونْ gōli-ne.

Ablat. كَوْلِيُونْانْ gōliane-â etc.

Vocat. كَوْلِيُونْ gōli-û.

تَدِّهُن بَائِيْ چَيْو بَانِهِيْ كَهِي تَهْ أَتِهِي اُتْهُ پَلَانِ

Then said the lady to her slave-girl: having risen saddle the camel! Maj. 738.

نُكَهِي نُكُهِ وَسَارِ سِيجَ پِهْتِي گَرِ سَسْتِي

O afflicted one, forget (thy) grief; break in pieces (thy) bed, o Sacuī! Sh. Maṣd. VI, 6.

كُوُثِيُون گُولَازِن جُون چَبِيَّ سَانْ چُنْتِيُندِي

The kernels of the golārōs (*coccinea indica*) will I pick with a snap of the fingers. Sh. Um. Mār. II, Epil.

بُكِي ڈِيُندَا بَاجَهَ حِي نِهَارِي نَازِون

They (i. e. the physicians) give a pill of mercy, having seen the pulses (نَازِي). Sh. Jam. Kal. II, 18.

رَأْنِ رَدِي رُوهُ كُونْدَرَ لَتَهَا كُولِيشِين

To the queens pleasure has returned; the griefs of the slave-girls have been taken off. Sh. Dēsī, Čhōt. 3.

سَرْقِيُون سَاهِه سَنْدَوِم تِهْتُو حَوَالِي هَوتَ حِي

O companions, my soul has been confided to the protection of my sweetheart. Sh. Dēsī VII, 11.

VII. DECLENSION.

Nouns ending in ē (i).

SINGULAR.

Nom. مَالِه gālh-e, story (fem.).

Format. } مَالِه
Instrum. } مَالِه gālh-e.

Ablat. مَالِهَان gālhe-â; مَالِهُون gālh-ô etc.

Vocat. مَالِه gālh-e.

PLURAL.

Nom. مَالِهُونْ *gālhe-ū*, stories.

Format. { Instrum. مَالِهُنْ *gālhi-ē*; مَالِهُيَنْ *gālhi-ā*; مَالِهُيَانْ *gāl-*
he-a-ne; مَالِهُنْ *gālheu-ne*; مَالِهُنْ *gālhí-ne*.

Ablat. مَالِهُنْيَانْ *gālhine-ā* etc.

Vocat. مَالِهُونْ *gālhe-ū*.

مِيَانْ مُونْ كَهْيِي مِهْبِتْ جِي كُوْنْ ڏِيَكَهَارِي وَاثَ

O friend, may some one show me the way to the mosque! Maj. 131.

ڪَاكِيَانْ وَنْجُ مَهْ كِيدِهِيَنْ رَانَا توْ نَ رِهَاء

From Kāke do not go anywhere! it is not right for thee, o Rānō! Sh. Mūm. Rān. I, Epil.

تَانْ مَنْجُ حَمَدُ ڪَارَنِي نِرْقُونْ مَنْجَهَانْ نِينْهَ

Acknowledge then Muhammad, the intercessor, out of thought and love (نِرْتِ). Sh. Kal. I, 2.

آيَلِ أَنِ نَ وَسَهَانْ هَنْجُونْ جِي هَارِينِ

آئِئُ آبُ أَكِهِنِ مِيَنْ تَهَا ڻِهَ كَهْيِي ڏِيَكَهَارِينِ

O mother, I do not trust them, who shed tears, Having brought water into their eyes they show a sandhill. Sh. Jam. Kal. I, 20.

مِينْهُونْ پَانْ مُرَادِيُونْ تَهَدَهَا چَرَنْ تَهَرَ

سَادِي أَچِئُ سَامِهِيُونْ ڦِئِنْ كَهِيرَ سَجَرَ

The self-willed buffaloes graze the cool deserts, Having come in front of the cow-house they give fresh milk. Sh. Sār. IV, 14.

دېيکين دۈمىڭىزەن چىت كۇپىن كېنىڭىز ئە لەھى

In the caldrons the limbs boil, where in the eddies
a grain does not sink. Sh. Kal. II, 27.

جِلد سُونھارا سَبھیں پَرین بِّیا مُضْجَفَا مُوچَارا

Volumes beautiful in all ways, and other elegant books. Maj. 141.

مَتِئُونٍ مَوْقَنَ سَنْدِيُونَ كَاكِيُونَ كِيَ نَ ثِئُومِ

O sisters, give me by no means counsels to return!
Sh. Dēsī VII, 6.

b) Masculine nouns.

SINGULAR.

Nom. کھارہ kēhar-e, lion.

Format. Instrum. { كَهْرَبَ كَهْرَبَ kēhar-e.

Ablat. کیھرےٰ kēhare-ā etc.

Vocat. كَيْهَرٌ kēhar-e.

PLURAL.

Nom. کھار kēhar-e, lions.

Ablat. كَهَرِينَانْ kēharine-ā etc.

Vocat. كَهَرْتُ kēhare-ō.

ایئی کیسِر جی کار جنگی ہاتھی کھی ھتھ ہنی

This is the business of the lion, that he strikes his hand into the elephant. Sh. Šīha Kēd. 7.

Chapter IX.

Adjectives.

§. 19.

The Sindhi adjectives and participles have the same terminations as the substantives and may therefore be classed under the same heads as the substantives.

The general rule, that the adjective must agree with its substantive in gender, number and case, holds good in Sindhi likewise.

In reference to the gender no exception takes place; but if an adjective or participle be referred to two preceding substantives, the one of which is masculine, the other feminine, the adjective or participle follows in the Plural masculine, as:

نَرُ وَ مَادِي سِرْجِيَا اَنْهَسِ

He created them male and female. Gen. I, 27.

With regard to the number the following exception takes place. When an adjective precedes a noun in the inflected case of the Plural, it may remain in the inflected case of the Singular, as:

کُوڑَنِ نَبِيُّنِ کَھِي

The same is the case, when an adjective precedes a noun in the Vocative Plural, the adjective being then commonly put in the Vocative Singular, as:

اَيِ سِندِھِي مَازِھِي

But it does not fall under this head, when an adjective or participle is referred to a preceding substantive followed by the postposition **کھی** khē; for in this case there exists no grammatical connexion between the adjective and substantive, but the adjective is used absolutely as:

اُنْهِنِ بِنْهِي بَهَائِنِ كَهْيِ سَمِنْتَرِ مِينِ جَارِ وَجَهَنْدَرِ ثِقَهَانِيَّينِ

He saw those two brothers throwing their net into the sea. Matth. IV, 18.

ثُونَكَرَنِ كَهْيِ أُنْجُو بَهَائِيُّمِ

I thought the hills high.

As to the case it may be observed, that adjectives, which end in ī and ū may remain uninflected, when immediately followed by a substantive in the Formative, as:

مَهْ كَجْ پَنْدَهَرَوْ وِيُروْ مَاٰزْهِنِ سَاتَهَ مِينِ

Do not make a journey in the caravan of vindictive men!

بِنْهِي كَهْيِ بَهُونِ پَرِينِ وِيچَارَنِ وِرْوَهَ

To both the helpless there was in many ways pleasant conversation. Maj. 198.

An adjective, following a substantive, may be put in the Ablative case, whereas the preceding substantive is only put in the Formative, as:

جوْ ثِيَهَ ثَادَانَ آثِيَوْ ثِنْمِ تَنْهِنَ طَعْنَوْ

He who has come from the grand-father's country, has given me a reproach. Sh. Um. Mār. II, 2.

When an adjective precedes or follows a noun in the contracted form of the Formative Plural, it assumes the same form, as:

بُچَهَرَيِنِ مَاٰزْهِنِيَّنِ كَهْيِ چَهَدِيَ هُلْ

Wicked men forsake.

كَهَرِيَانِ كَهَنِيَّنِ¹⁾ بَهَتِيَّنِ سَنِيَ بَاجَهَ بِنِ

I seek in many ways the mercy of others. Sh. Jam. Kal. V, Epil. I.

¹⁾ كَهَنِيَّنِ is contracted instead of كَهَنِيَّنِ.

گاندین ٿاندین بابرین پچان مڙ پيئي

By the burning coals of the thorn and babul tree
I am indeed roasted! Sh. Jam. Kal. III, 3.

Adjectives precede, as a rule, their substantives, as:

ماڙهون پنهن جي نند هي اکھه سان جڪڙ تھو ٿسي

Man sees with his small eye the world.

چنگو سرهو سگندو بور منجھيس پشو آهي

Good, fragrant, sweet-smelling food was contained
therein.

An adjective may also follow its substantive, especially when the adjective contains more syllables than its substantive, as:

تارا مندھ جي ٿينه کھان آنجاتائين پنهن جن سندھن

ٿهئيلن کھان پھير نه گري پوري پھيري مين آهن.

The stars from the day of beginning are, without having deviated from their fixed intervals, in full turning.

Two and more adjectives very frequently follow their substantive as:

دوس مٿها دلدار عالم سبھه آبان گرين

O sweet and charming friend, make the whole earth
blooming! Sh. Sär. IV, 12.

خداه جانو ٿاهي اهرا بهيد پنهن جي گلام منجھ

وچوريا آهن

By the knowing and wise God such secrets have
been explained in his word.

To adjectives, as well as to substantives, very frequently an emphatic ī accedes in all cases, signifying 'very', 'quite', 'truly', without altering in any way the termination of the adjective (the feminine Singular of adjectives ending in ō alone being excepted; see §. 20, 2), as: اُوچْتَوْئِي ōčitōī, quite accidental; غَرِيبَّيِي yarībeī (Sing. fem.) very humble.

آمِکشینئی پُندھ جو ساتھی کر سائبانہ

O companion, make preparation of the very instant journey! Golden Alph. I, 1.

S. 20.

Formation of gender.

With reference to the derivation of the feminine from masculine nouns the general rules, which have been laid down in Chapter VII, §. 14, are equally applicable to adjectives. Some minor points, in which adjectives differ in this respect from substantives of the same termination, will be noticed under the following heads.

1) Adjectives ending in 'u'.

These change the masc. termination 'u' either to 'e' (i) or to 'a', as:

نِدَهْرُ nidharu, helpless, fem. **نِدَهَرٍ** nidhare or: **نِدَهَرَ** nidhara.

آدھر فِدھر آبھری آسونھیں آنھیاں

Forlorn, helpless, wretched, unacquainted I am!
Sh. Abiri VIII, 1.

Some adjectives of Sindhī origin, but more so those borrowed from the Arabic or Persian, remain without any change of gender, number and case, as: سُرْسُ sarsu,

plentiful (s.); گَدْ gađu, mixed (s.); سَهِيجَ sahīju, easy (s.); عَبْتَ ȝabaȝu, vain (a.); تَامَ tamāmu, whole (a.); خُوبْ xūbu, good (p.); دُرْسْ dursu, right (corrupted from دُرْسْ (p.)); مَاتْ mātu, done for (p.); پَشِيمَانْ pašimānu, ashamed (p.); حَيرَانْ hairānu, bewildered (a.); هَلَاكْ halāku, killed (a.); صَافْ sāfu, clean (a.); مَعْلِمْ mašlimu, known (corrupted from مَعْلُومْ (a.)), etc. etc.

مَرَثَانْ آكِي جِي مُنَا سِي مَرِي تَهِينْ نَه مَاتْ

Those who have died before dying, they are not done for when dead. Sh. Maṣdūrī IV, 7.

جُو وِيَجِنْ جِي وَاتْ دَارُو تَهِينْ دُرْسْ كِيَا

By the medicine, which is in the mouth of the physicians, they have been made whole. Sh. Jam. Kal. II, 17.

وَوْزِئُو جَنِ وَرِنْ سِينْ پُونْدِيُونْ تِيتْ پَشِيمَانْ

Those who have looked about with men, will there be put to shame. Maj. 266.

2) Adjectives ending in օ (օ).

These change the masc. termination to ի (ի); as: کُورօ kūrō, false, fem. کُورի kūrī; نَاهُونْ nāo, new, fem. نَاهِيَنْ nāi.

When an adjective or participle ends in yō (or iō), being preceded by a consonant, the y (i) is dropped before the fem. termination ի, as: دُكْهِيُو ḏukhyō or: دُكْهِيُو ḏukhiō, pained, fem. دُكْهِي kiō, done, fem. کِي kī; but پِئُو piō, fallen (Part. perf. from پَونْ (پَونْ) makes its feminine پِيشِي pēi, not pi. When yō however is preceded by a vowel, the feminine is formed regularly

in yī, as: چیوَّ čayō, said (Part. perf. from چونْ), fem. چیوَّ čayī; کیوَّ kayō, made (another form of the part. perf. of گرُنْ), fem. گیوَّ kayī; آیوَّ āyō, come (part. perf. from اَچنْ), fem. آیوَّ āyī; but the y may just as well be dropped in such like forms, as: čaī, kaī, āī etc.

When the emphatic ī accedes to the feminine Singular, then the masc. termination ō is changed to yāī in the Nominative, as: مُنْوَّ munō, blunt, with the emphatic ī in the feminine: مُنْیَايِّي munyāī; but the other cases of the feminine are quite regular, and hardly ever found with an emphatic ī.

پَسْوَ لَحَ لَطِيفٌ چَئِيْ كِيْلِيْ كَهْيِ لَكَهِنِ

Look, says Latif, what credit (is given) to pieces of straw! Sh. Suh. VIII, 1.

جِيْ پَسِيْ مُنْهُ مِهَارَةَ سِكْهِيَايِّيْ سَبِيْ تَهْيِيْ

If she sees the face of the buffalo-keeper, she becomes quickly well. Sh. Suh. Chōt. 5.

3) Adjectives ending in ū (ū).

These do not change their termination in the feminine, as: سَهُّ sahū, masc. and fem., patient; وِرْهُوْ vērhū, masc. and fem., quarrelsome.

4) Adjectives ending in ā (ā).

These are comparatively few in number and admit of no change of gender, as: دَاتَا dātā, masc. and fem., liberal; تَالَانْ tālā, masc. and fem., worried. The greater number of them is indeclinable, as: صَفَا safā, pure (a.); فَنَا fanā, extinct (a.); پَهَانْ phā, tired; جَدَاjudā, separate (p.).

5) Adjectives ending in ā.

They admit of no change of gender and are all indeclinable¹⁾, as: وَدِهِيكَ vadhika, excessive; سُنْخٌ suña, empty, barren; دَهَارَ dhāra, separate, or compounded: دَهَارُ دَهَارَ dhārōdhāra; جَالَ jāla or جَارَ jāra, much; جَامَ jāma, much.

جِيئُ سَبَهَكْنَهِينِ جِيئُ سِينِ دَرْسَنْ دَهَارُ دَهَارَ

(His i. e. God's) life is with the life of every one; but the aspect is quite different. Sh. Kal. I, 24.

سِرَ جُدَا دَهَرَ دَهَارَ دُوكَ جَنْهِينِ جَادِيكِ مِينِ

Whose heads (are) asunder, the trunks separated, the limbs in the caldron. Sh. Kal. II, 24.

6) Adjectives ending in ī (ī).

These remain unchanged in the feminine, as: بَارِي bārī, carrying a burden, masc. and fem.; سَوَادِي sawādī, savoury, masc. and fem.; some are only used in the feminine.

7) Adjectives ending in e (i).

They do not differ in the feminine, like those ending in ī; as: چُورَسٌ čauras, masc. and fem., square. Most of them are indeclinable, chiefly those of foreign origin, e. g.: سُدْ سُدْ sudhe, pure; دَهَارَ دَهَارَ dadhe, wrong; مُكْھٌ mukhe,

1) Stack exhibits in his Sindhi Grammar the paradigm سَكَهَرٌ sakharā and inflects it in the Formative Plural; but in his Dictionary he gives سَكَهَرُ sakharu, which is the proper termination. I have never met with an adjective ending in 'a', inflected in any way, for the cardinal numbers پِنْجٌ panja five etc. can hardly be classed under this head.

supreme; خُوشِ *xuše* (p.), pleasant (generally pronounced short and partly also written خُشِ شَادِ *šāde* (p.), joyful; بَرَابِرِ *barābare* (p.), abreast, right; بَجَاءَ *bajāe* (p.), performed.

The feminine affixes *nī*, *ne*, *ānī* (*yānī*), *āine* (*yāine*) are occasionally used with adjectives ending in *u*, *ō*, *ū*, *ī*, if some inherent quality, habit or occupation of living beings is to be marked out (the details see Chapter VII, §. 14), as: غَرِيبَنِ چهْوَگَرِ *gari-*
سَادْهَنِيَ رَنَ *sādhunī rana*, a girl (habitually) humble; هُوَذِيَّا ثَاقِيَ *hōdiyāni dāchi*, a (thoroughly) virtuous widow; هُوَذِيَّا ثَاقِيَ *hōdiyāni dāčī*, an obstinate (female) camel.

We subjoin here a survey of the inflexion of adjectives.

1) Adjectives ending in 'u'.

SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	أَچِيتْ <i>ačētu</i> , thoughtless.	أَچِيتْ <i>ačēta</i> ; أَچِيتْ <i>ačēte</i> .
Format.	أَچِيتْ <i>ačēta</i> .	أَچِيتْ <i>ačēta</i> ; أَچِيتْ <i>ačēte</i> .
Vocat.	أَچِيتْ <i>ačēta</i> .	أَچِيتْ <i>ačēta</i> ; أَچِيتْ <i>ačēte</i> .

PLURAL.

Nom.	أَچِيتْ <i>ačēta</i> .	أَچِيتُونْ <i>ačētūn</i> ; أَچِيتُونْ <i>ačētū</i> ;	أَچِيتِيونْ <i>ačētiūn</i> ; أَچِيتِيونْ <i>ačētiūn</i> .
Format.	أَچِيتِينْ <i>ačētēn</i> , etc. أَچِيتِانْ <i>ačētān</i> .	أَچِيتُونْ <i>ačētūn</i> ; etc.	أَچِيتِينْ <i>ačētiūn</i> ; أَچِيتِانْ <i>ačētān</i> .
Vocat.	أَچِيتُونْ <i>ačētō</i> .	أَچِيتُونْ <i>ačētūn</i> ; أَچِيتُونْ <i>ačētū</i> ;	أَچِيتِيونْ <i>ačētiūn</i> ; أَچِيتِيونْ <i>ačētiūn</i> .

2) Adjectives ending in ő.

SINGULAR.

*Masculine.**Feminine.*

Nom. رُكْهُو rukhō, dry. رُكْهِي rukhī.

Format. رُكْهِي rukhē. رُكْهِيَّا rukhia.

Vocat. رُكْهَا rukhā. رُكْهِي rukhī.

PLURAL.

Nom. رُكْهَا رُكْهِيُون rukhā رُكْهِيُون (rukhiyū).

Format. { رُكْهِيَن رُكْهِيَن etc. رُكْهِن رُكْهِن etc.
 { رُكْهِن رُكْهِن rukhane.

Vocat. رُكْهَا; رُكْهُو رُكْهِيُون rukhā; رُكْهُو رُكْهِيُون rukhiyū.
rukha-u; رُكْهُو rukhō.

SINGULAR.

Nom. آمِگِئُون agiō, prior. آمِگِين agī.

Format. آمِگِئِين agiē. آمِگِئِي agiā.

Vocat. آمِگِئَان agiā. آمِگِين agī.

PLURAL.

Nom. آمِگِئَان agiā. آمِگِئِيُون agiyū (agiū).

Format. { آمِگِئِين آمِگِئِين etc. آمِگِين آمِگِين etc.
 { آمِگِئِين آمِگِئِين agiane.

Vocat. آمِگِئَان agiā; آمِگِئِيُون agiyū (agiū).

آمِگِئِيَو agiau;

آمِگِئُون agiō.

3) Adjectives ending in ū.

SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	سَهُوٰ sahū, patient.	سَهُوٰ sahū.
Format.	سَهُوٰ sahua.	سَهُوٰ sahua.
Vocat.	سَهُوٰ sahū.	سَهُوٰ sahū.

PLURAL.

Nom.	سَهُوٰ sahū.	سَهُوٰ sahū.
	{ سَهُيْنِ sahuē etc.	{ سَهُيْنِ sahuē etc.
Format.	{ سَهُيْنِ sahuane.	{ سَهُيْنِ sahuane.
	{ سَهُيْنِ sahune.	{ سَهُيْنِ sahune.
Vocat.	{ سَهُيْوِ sahuō.	{ سَهُيْوِ sahuō.
	{ سَهُيْاً sahuā.	{ سَهُيْاً sahuā.

4) Adjectives ending in ā.

SINGULAR.

Nom.	ذَاتَا dātā, liberal.	ذَاتَا dātā.
Format.	ذَاتَا dātā.	ذَاتَا dātā.
Vocat.	ذَاتَا dātā.	ذَاتَا dātā.

PLURAL.

Nom.	ذَاتَاتَا dātā.	ذَاتَاتَاونِ dātāū.
Format.	ذَاتَاتَاينِ dātāune.	ذَاتَاتَاينِ dātāune.
Vocat.	ذَاتَاتَاوِ dātāō.	ذَاتَاتَاونِ dātāū.

5) Adjectives ending in ī.

SINGULAR.

	<i>Masculine.</i>	<i>Feminine.</i>
Nom.	ڏ کھی đukhī , afflicted.	ڏ کھی đukhī .
Format.	ڏ کھی đukhia .	ڏ کھی đukhia .
Vocat.	ڏ کھی đukhī .	ڏ کھی đukhī .
PLURAL.		
Nom.	ڏ کھی đukhī .	ڏ کھیوں đukhiyū (đukhiū).
Format.	<div style="display: flex; align-items: center;"> { <div style="margin-right: 10px;"> ڏ کھیئن đukhiē etc. </div> <div> ڏ کھیئن đukhiē etc. </div> </div>	<div style="display: flex; align-items: center;"> <div> ڏ کھیئن đukhiē etc. </div> } </div>
	<div style="display: flex; align-items: center;"> <div> ڏ کھین đukhine etc. </div> { <div> ڏ کھین đukhine etc. </div> </div>	<div style="display: flex; align-items: center;"> <div> ڏ کھین đukhine etc. </div> } </div>
Vocat.	<div style="display: flex; align-items: center;"> { <div> ڏ کھیا đukhiā. </div> <div> ڏ کھیوں đukhiyū. </div> </div>	<div style="display: flex; align-items: center;"> <div> ڏ کھیا đukhiā. </div> { <div> ڏ کھیوں đukhiyū. </div> </div>
	<div style="display: flex; align-items: center;"> <div> ڏ کھئو đukhiō. </div> </div>	<div style="display: flex; align-items: center;"> <div> ڏ کھئو đukhiō. </div> </div>

6) Adjectives ending in e (i).

SINGULAR.

Nom.	هِكْمَتْهُ hikamuthe,	هِكْمَتْهُ hikamuthe. unanimous.
Format.	هِكْمَتْهُ hikamuthe.	هِكْمَتْهُ hikamuthe.
Vocat.	هِكْمَتْهُ hikamuthe.	هِكْمَتْهُ hikamuthe.
PLURAL.		
Nom.	هِكْمَتْهُون hikamuthiū.	هِكْمَتْهُون hikamuthiū.
Format.	<div style="display: flex; align-items: center;"> هِكْمَتْهُين hikamu- <div style="flex-grow: 1; position: relative;"> هِكْمَتْهُين hikamuthiē etc. هِكْمَتْهُين hikamuthine etc. </div> </div>	<div style="display: flex; align-items: center;"> هِكْمَتْهُين hikamu- <div style="flex-grow: 1; position: relative;"> هِكْمَتْهُين hikamuthiē etc. هِكْمَتْهُين hikamuthine etc. </div> </div>
Vocat.	هِكْمَتْهُون hikamuthiū.	هِكْمَتْهُون hikamuthiū.

§. 21.

Comparison of adjectives.

The Sindhī, as well as the cognate idioms, has lost the power to form a Comparative and Superlative degree after the manner of the Sanskrit (and Persian) by means of adjective affixes, and it is very remarkable, that the Semitic way of making up for the degrees of comparison has been adopted. In order to express the idea of the Comparative, the object or objects, with which another is to be compared, is put in the Ablative, or, which is the same, the postpositions کھان khā, کھون khō, کھون khū, مان mā, منجھان manjhā and similar ones (see the Postpositions) are employed, the adjective itself remaining in the Positive. In order to express the idea of the Superlative, the pronominal adjective all is placed before the Ablative. By the Ablative the difference or distance, which exists between the objects compared, is pointed out.

مِتْهَايَيَانِ مِتْهُوْ كَهْنُوْ كَرْرُوْ نَاهِهِ كَلَامُ

Much sweeter than sweetness, (and) not bitter is the word. Sh. Kal. III, 10.

سَوَ سِسِيَّانِ أَكِيرُوْ سَنْدُوْ دُوسَانِ دَمُ

More valuable than a hundred heads is the breath of the friend (Plur.). Sh. Kal. II, 30.

سَاهَهِ رَكْنِيُونِ اوْثِرُوْ وَاحِدَهِ جُوْ وَصَافُ

Nearer than the breath and the veins is the union of the one (God). Maj. 5.

پِيَارِي پَرَبْهُنِ كَهْنُونِ كَرِي جَأْ تُوْ مَنْجِي جُوْ

The wife, whom thou hast respected, having loved her more than thy Lord (Plur.). Mēnghō 8.

جي بهائيين ته پرنئي ميزان ته ڏو هنئون هُكْنْ بهائي

If thou likest to meet (thy) friend, then esteem virtue more than vices. Sh. Jam. Kal. VIII, 22.

هيڪِرُوكُو هِعنِ حُكْمِنِ موْنِ هيڪِرِي سَبَهَ كَهَانِ نَنْدِهِي كَهِي

بهائي هِ ماِزِهِنِ كَهِي إِينِ سِيكَهَارِي سُو آسَمانَ جِي پَاٽِشَاٽِي

هِبِنِ سَبَهَ كَهَانِ نَنْدِهِو چِئِبُو

Whosoever break one of these least commandments and teach the people thus, he will be called the least in the kingdom of heaven. Matth. V, 19.

Chapter X.

Numeral adjectives.

§. 22.

The Sindhi possesses a great variety of numeral adjectives.

I. The CARDINAL NUMBERS are:

- ۱ هِنْ hiku; هِيڪِرُو hikirō; هِنْ هِنْ hēku; هِيڪِرُو هِنْ hikirō; هِنْ هِنْ هِنْ hēkirō, one.
- ۲ بَـ بَـ ba, two.
- ۳ تَـ تَـ trē, three.
- ۴ چَـ چَـ čāre, four.
- ۵ پَـ پَـ panja, five.
- ۶ چَـ چَـ čha, or: چَـ چَـ čhaha, six.
- ۷ سَـ سَـ sata, seven.
- ۸ اَـ اَـ aṭha, eight.
- ۹ نَـ نَـ nāvā, nine.

- ١٠ دَهْ dāha, ten.

١١ يَارَهَنْ yārahā; إِكَارَهَنْ ikārahā; كَارَهَنْ kārahā, eleven.

١٢ بَارَهَنْ bārahā, twelve.

١٣ تِيرَهَنْ tērahā, thirteen.

١٤ چُوڭَهَنْ čōdahā, fourteen.

١٥ پَنْدَهَرَانْ pandrahā; پَنْدَهَنْ pandhrā, fifteen.

١٦ سُورَهَنْ sōrahā, sixteen.

١٧ سَتَرَهَنْ satrahā, seventeen.

١٨ أَرَهَنْ arahā, eighteen.

١٩ أُنْيِهَهَنْ unīha, أُنْوِيَهَهَنْ univīha, nineteen.

٢٠ وِيهَهَنْ vīha, twenty.

Annotation. The Sindhī numerals are all derived from the Sanskrit by the medium of the Prākrit. — Sansk. एक, one, Prāk. **एक**; in Sindhī a euphonic h has been preposed, as: hiku (= hikku). When commencing to count the Hindūs use to say instead of hiku: بَرْكَهْ barkhu, and the Musalmāns: بَرْكَهْ barkhata, invoking thereby a blessing. — Sansk. द्वि, two, Prāk. दो; in Sindhī the crude form dva has been assimilated to vva and thence to बा (= bba). Besides बा बा we meet also occasionally the form تِنْ, تِنْ dū, which has sprung from the Prākrit दोणि.— Sansk. चि, three, Sindhī تِری trē, whereas the Prāk. form **तिरिण** has given rise to the Hindūstānī تین. Sansk. चतुर्, four, Prāk. चत्तारि; in Sindhī the conjunct tt has again been elided = čare. — Sansk. पञ्चन्, Prāk. پञچ; in Sindhī (and Panjābī) the tenuis č has been changed into the media ġ (but in Hindūstānī and Marāthī again pānč). — Sansk. षष्ठ्, six; Prāk. **ਛ**, as in Sindhī. — Sansk. सप्तन्, seven, Prāk. ساتھ; Sindhī: sata (= satta); Panjābī: satt; but in Hindūstānī and Marāthī: sāt, the conjunct tt being dissolved by lengthening the preceding vowel. — Sansk. **अष्टन्**, Prāk. **ਅਟੁ**; Sindhī:

atha (= attha); Panjābī: aṭṭh; but Hindūst. and Marāṭhī: āṭh. Sansk. नवन्, nine, Prāk. रात्र; Sindhī: nāvā; Panjābī: nō; Hindūst.: nau; Marāṭhī: nava. — Sansk. दशन्, ten, Prāk. दस; Sindhī: dāha; Marāṭhī: dahā; Hindūstānī and Panjābī: das.

In Sanskrit the first nine numbers are prefixed to दशन्, ten, to form the following nine numerals; but in Prākrit and consequently in Sindhī (as well as in the cognate dialects) they undergo already so great changes, that the way, in which they have been compounded, is at the first sight scarcely recognisable. The Prākrit form दस is in these compounds first changed to दह and thence to रह, as: Prākrit एकादशन् = Sansk. एकादशन् eleven; Sindhī: yārahā, with elision of k, or without elision of k: ikārahā or kārahā (initial 'i' being dropped). — Prāk. बारह = Sansk. बादशन्, twelve; Sindhī: bārahā. — Prākrit तेरह = Sansk. चयोदशन् thirteen; Sindhī: tērahā. — Prākrit चतुर्दह = Sansk. चतुर्दशन्, fourteen; Sindhī: čōdahā. An exception forms the Sindhī: pandrahā or pandhrā, fifteen, the Prākrit form of which is परणरह = Sansk. पञ्चदशन्, the conjunct nč, which in Prākrit has been assimilated to the cerebral n̄, having been changed in Sindhī to nd before the liquida r. Prākrit सोलह(?) = Sansk. षोडशन् (Var. II, 23?), sixteen; Sindhī: sōrahā; Hindūstānī: sōlah. Prākrit सत्रह(?) = Sansk. सप्तदशन्, seventeen; Sindhī: satrahā; Hindūstānī: satrah. — Prākrit अट्टरह = Sansk. अष्टादशन्, eighteen; Sindhī: aṭṭahā, the Prākrit cerebral conjunct ṭṭh being changed in Sindhī to ṛ (see Introd. §. 7, 2) and assimilating the following dental r, by throwing out the long ā; Panjābī: aṭhārā; Hindūstānī: aṭhārah; Marāṭhī (with elision of medial ā): aṭharā. — Sansk. ऊनविंशति (Prākrit form unknown), one less than twenty (Latin: un-de-viginti); Sindhī: uṇīha or uṇivīha; the Sanskrit विंशति twenty, becomes in Prākrit वीसई; thence Sindhī: vīha; in compound numerals the v is generally elided, when preceded by a consonant, as: uṇīha or uṇivīha; Panjābī: unnī; Hindūstānī: unīs; Marāṭhī: ēkunīs.

٢١ ایکیہا ekīha, twenty one.

٢٢ باویہا bāvīha, twenty two.

- ۲۳ تریویہ trēvīha, twenty three.
- ۲۴ چوویہ čōvīha, twenty four.
- ۲۵ پنجویہ panjvīha, twenty five, or: پنجیہ panjīha.
- ۲۶ چھویہ čhavīha, twenty six.
- ۲۷ ستاویہ satāvīha, twenty seven.
- ۲۸ اٹھاویہ aṭhāvīha, twenty eight.
- ۲۹ اُنتریہ unaṭrīha, twenty nine.
- ۳۰ تریہ trīha, thirty.

Some of the units are lengthened in these compounds, as: بَا bā, سَتَا satā, اَتْهَا aṭhā, but apparently not after a fixed rule. — چارِ čāre, four, is, when compounded with another numeral, contracted to čō, after a different process of assimilation, چتُر being first dissolved into ča-ur, and thence into čō, by assimilating the semi-vowel r with the following v. The same is the case in Panjabī, Hindūstānī and Marāthī.

تریہ trīha, thirty, is derived from the Prākrit ती-सन्ना, Sansk. चिंशत्, the Sanskrit termination शत् being changed in Prākrit to सद् and thence to सन्ना or सा, and consequently in Sindhī to ha. — چالیہ čālīha, fourty, Sansk. चत्वारिंशत्, the conjunct tt in the Prākrit form (very likely चत्वारिसा?) being elided in Sindhī and r changed to l, in Panjabī and Marāthī even to l, as: čālī, čālis; Hindūstānī: čālīs. The remaining tens follow the common rules of assimilation, as: Sindhī پنجاھ panjāha, fifty, Sansk. पञ्चाशत्, Prāk. पण्णाशत्, the Sindhī keeping closer to the Sanskrit in this word, than the Prākrit; Panjabī likewise: panjāh; Hindūstānī: pačās, but Marāthī: pannās. — سُتھے saṭhe, sixty, Sansk.

ষटि. — سٰتَّهٰ satare, seventy, makes an exception, final t (Sansk. सप्तति) having been changed to r; the same is the case in Panjābī (sattar), Hindūstānī (sattar) and in Marāthī (sattar). — اسیٰ asī, eighty, Sansk. अशीति; Panjābī and Hindūstānī assī, but Marāthī aisī. — نویٰ navē, ninety (in Lār also نوے nōe), Sansk. नवति; Panjābī likewise: navvē; Hindūstānī navē, but Marāthī navvad.

- ۳۱ ایکٹریہٰ ēkatrīha, thirty one.
- ۳۲ بُٹریہٰ batrīha, thirty two.
- ۳۳ تریٹریہٰ trētrīha, thirty three.
- ۳۴ چوٹریہٰ čōtrīha, thirty four.
- ۳۵ پنجتھریہٰ panjatrīha, thirty five.
- ۳۶ چھٹریہٰ čhatrīha, thirty six.
- ۳۷ ساتھریہٰ sataotrīha, thirty seven.
- ۳۸ آٹھتھریہٰ athatrīha, thirty eight.
- ۳۹ اُنیتالیہٰ unētālīha, thirty nine.
- ۴۰ چالیہٰ čālīha, fourty.

When چالیہٰ is preceded by the units (amongst which must also be numbered uṇ, one less), it is changed to تالیہٰ tālīha; but in this case the units require the conjunctive vowel ē, to facilitate the pronunciation. This change of č to t is not yet to be found in the older Prākrit, but seems to belong to a later period of the language. Lassen only mentions (§. 33, 4), that t is occasionally changed to ṭ and č, thence we may conclude, that vice versa č also was liable to be changed to t. The same is the case in the Panjābī (iktālī) and Hindūstānī (iktālis), but not in Marāthī (ēkēčālis).

- ٤١ ایکیتالیہہ ekētālīha, forty one.
 ٤٢ بائیتالیہہ bāētālīha, forty two.
 ٤٣ تریتالیہہ trētālīha, forty three.
 ٤٤ چوتیتالیہہ čōētālīha, forty four.
 ٤٥ پنچیتالیہہ panjētālīha, forty five.
 ٤٦ چھائیتالیہہ čhāētālīha, forty six.
 ٤٧ سیتیتالیہہ satētālīha, forty seven.
 ٤٨ اٹھیتالیہہ athētālīha, forty eight.
 ٤٩ انونجاہ univanjāha, forty nine.
 ٥٠ پنجاہ panjāha, fifty.

panjāha (pronounced also: پنجاہ panjāhu), when preceded by the units, is, for euphony's sake, changed to ونجاہ vanjāha the tenuis p being softened to the media b, and thence to v. The same change takes place in the kindred idioms.

- ٥١ ایکونجاہ ekvanjāha, fifty one.
 ٥٢ باؤنجاہ bāvanjāha, fifty two.
 ٥٣ تریونجاہ trēvanjāha, fifty four.
 ٥٤ چونجاہ čōvanjāha, fifty three.
 ٥٥ پنجونجاہ panjvanjāha, fifty five.
 ٥٦ چھاونجاہ čhavanjāha, fifty six.
 ٥٧ ستونجاہ satvanjāha, fifty seven.
 ٥٨ اٹھونجاہ athvanjāha, fifty eight.
 ٥٩ انھٹیہ unahathē, fifty nine.
 ٦٠ سٹھے saṭhe, sixty.

سٹھے saṭhe and ستر satare, when preceded by the

units, are changed, for euphony's sake, to *hathe* and *hatare*, initial (and now medial) s being softened to h. The same is the case in Panjābī, but in Hindūstānī and Marāthī the s of *sāth* is retained, whereas that of *sattar* is softened to h.

- ٤١ ایکھاتھے ēkahathe, sixty one.
- ٤٢ بآھاتھے bāhathe, sixty two.
- ٤٣ تریھاتھے trēhathe, sixty three.
- ٤٤ چوھاتھے čōhathe, sixty four.
- ٤٥ پنجھاتھے panjahathe, sixty five.
- ٤٦ چھاھاتھے čhāhathe, sixty six.
- ٤٧ ساتھاتھے satahathe, sixty seven.
- ٤٨ اٹھاتھاتھے athahathe, sixty eight.

- ٥٩ اُنھاتارِ unahatare, sixty nine.
- ٥٠ سَتَّارِ satare, seventy.

- ٦١ ایکھاتارِ ēkahatare, seventy one.
- ٦٢ بآھاتارِ bāhatare, seventy two.
- ٦٣ تریھاتارِ trēhatare, seventy three.
- ٦٤ چوھاتارِ čōhatare, seventy four.
- ٦٥ پنجھاتارِ panjahatare, seventy five.
- ٦٦ چھاھاتارِ čhāhatare, seventy six.
- ٦٧ ساتھاتارِ satahatare, seventy seven.
- ٦٨ اٹھاتھاتارِ athahatare, seventy eight.
- ٦٩ اُناسیِ unāsī, seventy nine.
- ٧٠ اسیِ asī, eighty.

The units preceding اسی asī and نوی navē, are joined to them by the conjunctive vowel ā; the same is the case in the cognate dialects.

- ۸۱ ایکاسی ēkāsī, eighty one.
 ۸۲ بیاسی bīasī, eighty two.
 ۸۳ تریاسی triāsī, eighty three.
 ۸۴ چوراسی čōrāsī, eighty four.
 ۸۵ پنجاسی panjāsī, eighty five.
 ۸۶ چھہاسی čhahāsī, eighty six.
 ۸۷ ستاسی satāsī, eighty seven.
 ۸۸ آٹھاسی athāsī, eighty eight.
 ۸۹ اُنآنوی unānavē, eighty nine.
 ۹۰ نوی navē, ninety.

- ۹۱ ایکانوی ēkānavē, ninety one.
 ۹۲ بیانوی bīānavē, ninety two.
 ۹۳ تریانوی triānavē, ninety three.
 ۹۴ چورانوی čōrānavē, ninety four.
 ۹۵ پنجانوی panjānavē, ninety five.
 ۹۶ چھہانوی čhahānavē, ninety six.
 ۹۷ ستانوی satānavē, ninety seven.
 ۹۸ آٹھانوی athānavē, ninety eight.

- ۹۹ { نوآنوی navānavē,
 { ندھانوی nadhānavē*), ninety nine.
 { ودھانوی vadhānavē,
- ۱۰۰ سو sau, hundred.

*) We cannot offer a satisfactory explanation of these two curious forms. The corresponding Hindust. numeral is: ninānavē, the Panjabī narinavē. We can understand, how the Panjabī nar (nan = nan = naṛ) could be changed in Sindhi to nad or nadh; but we cannot well perceive, that d or dh should have been exchanged for a dental d or

Annotation. سوٰ sau is derived from the Sansk. शत्, Prāk. सन्धि; Panjābī sau or sai; Hindūstānī likewise sau or sai; Marāthī (in compounds) šē; Gujarātī sō.

The numbers above one hundred are commonly formed as in English by placing the lesser number after hundred, as:

۱۰۱ هک سو هک hiku sau hiku, one hundred (and) one.

۱۰۲ بے سو بے hiku sau ba, „ „ „ two.

But there are two other ways of making up these numbers; the one is to place before sau the lesser number in an adjective form, as ایکو سو ekō sau, literally: one hundred having or possessing one; or to put after the numeral adjective the noun utar (originally an adjective) which is contracted with the termination of the preceding numeral into ōtar, as:

۱۰۳ ایکوترسو ekōtarsau, one above one hundred. This utar (Sansk. उत्तर, adj., above) is used in a similar way in Marāthī.

۱۰۴ ایکو سو ekō sau, or: ایکوترسو ekōtarsau,
one hundred (and) one.

۱۰۵ بیڑو سو birō sau, or: بیڑوترسو birōtarsau,
one hundred (and) two.

۱۰۶ تریڑو سو trirō sau, or: تریڑوترسو trirōtarsau,
one hundred (and) three.

۱۰۷ چوڑو سو čorō sau, or: چوڑوترسو čorōtarsau,
one hundred (and) four.

۱۰۸ پنجو سو panjō sau, or: پنجوترسو panjōtarsau,
one hundred (and) five.

dh, which would be a surprising phenomenon in a modern Prākrit idiom. In regard to vadhanavē it would be necessary to assume a change of n to v, of which we could not adduce another instance.

- ١٠٤ چەھەر سو چەھەر تارساو, or: چەھەر تارساو,
one hundred (and) six.
- ١٠٧ سەتىيۇ سو سەتىيۇ تارساو, or: سەتىيۇ تارساو,
one hundred (and) seven.
- ١٠٨ آتھىيۇ سو آتھىيۇ تارساو, or: آتھىيۇ تارساو,
one hundred (and) eight.
- ١٠٩ نەرەن سو نەرەن تارساو, or: نەرەن تارساو,
one hundred (and) nine.
- ١١٠ دەھەر سو دەھەر تارساو, or: دەھەر تارساو,
one hundred (and) ten.
- ١١١ يارەھەر سو يارەھەر تارساو, or: يارەھەر تارساو,
one hundred (and) eleven.
- ١١٢ بارەھەر سو بارەھەر تارساو, or: بارەھەر تارساو,
one hundred (and) twelve.
- ١١٣ تېرەھەر سو تېرەھەر تارساو, or: تېرەھەر تارساو,
one hundred (and) thirteen.
- ١١٤ چۈنھەھەر سو چۈنھەھەر تارساو, or: چۈنھەھەر تارساو,
one hundred (and) fourteen.
- ١١٥ پىندىرەھەر سو پىندىرەھەر تارساو, or: پىندىرەھەر تارساو,
one hundred (and) fifteen.
- ١١٦ سۈرەھەھەر سو سۈرەھەھەر تارساو, or: سۈرەھەھەر تارساو,
one hundred (and) sixteen.
- ١١٧ سەترەھەھەر سو سەترەھەھەر تارساو, or: سەترەھەھەر تارساو,
one hundred (and) seventeen.
- ١١٨ آزىزەھەھەر سو آزىزەھەھەر تارساو, or: آزىزەھەھەر تارساو,
one hundred (and) eighteen.
- ١١٩ ئىنيھەھەر سو ئىنيھەھەر تارساو, or: ئىنيھەھەر تارساو,
one hundred (and) nineteen.
- ١٢٠ وېھەھەر سو وېھەھەر تارساو, or: وېھەھەر تارساو,
one hundred (and) twenty.

- ۱۳۱ ایکیهُو سو ēkīhō sau, or: ایکیهُوتَرسو ēkīhōtarsau,
one hundred (and) twenty one.
- ۱۳۲ بَاوِيهُو سو bāvīhō sau, or: بَاوِيهُوتَرسو bāvīhōtarsau,
one hundred (and) twenty two.
etc.
- ۱۳۰ تریهُو سو trīhō sau, or: تریهُوتَرسو trīhōtarsau,
one hundred (and) thirty.
- ۱۴۰ چالیهُو سو čalīhō sau, or: چالیهُوتَرسو čalīhōtarsau,
one hundred (and) forty.
- ۱۴۱ ایکیتالیهُو سو īkītalīhō sau, or: ایکیتالیهُوتَرسو īkītalīhōtarsau,
one hundred (and) forty one.
etc.
- ۱۵۰ پنجاھو سو panjāhō sau, or: پنجاھو تَرسو panjāhōtarsau,
one hundred (and) fifty.
- ۱۶۰ سَتھیو سو sathyō sau, or: سَتھیو تَرسو sathyōtarsau,
one hundred (and) sixty.
- ۱۷۰ سَتَریو سو sataryō sau, or: سَتَریو تَرسو sataryōtarsau,
one hundred (and) seventy.
- ۱۸۰ آسیو سو asyō sau, or: آسیو تَرسو asyōtarsau,
one hundred (and) eighty.
- ۱۹۰ { نَوِیو سو naviyō sau, or: نَوِیو تَرسو naviyōtarsau,
نَوِیو سو nōyō sau, or: نَوِیو تَرسو nōyōtarsau,
one hundred (and) ninety.

When the numeral adjectives of the first series precede the Plural of سو sau, they must agree with their substantive in number, as:

۲۰۱ (لَا or) ایکا بے سو īkā bā sava (or sā), literally:
two hundreds having or possessing one.

۲۰۲ بِرَا بے سو bīrā bā sava, two hundred and two.
etc. etc. etc.

These numerals are not used in the Formative, as they are only employed in counting. The numerals of the second series remain unaltered, according to their original signification.

The hundreds are regularly made up by the Plural of سو, as:

- ۲۰۰ (سَا or) بَهْ سَوْ bā sava (or sā) two hundred.
- ۳۰۰ سَوْ تِرِي ṭrē sava, three hundred.
- ۴۰۰ سَوْ چَارِ ġāre sava, four hundred.
- ۵۰۰ سَوْ پِنْجَ panja sava, five hundred.
- ۶۰۰ سَوْ چَهَّا čha sava, six hundred.
- ۷۰۰ سَوْ سَتَّ sata sava, seven hundred.
- ۸۰۰ سَوْ اَثَّهَ atha sava, eight hundred.
- ۹۰۰ سَوْ نَافَّونَ nāvā sava, nine hundred.
- ۱۰۰۰ سَهَّشْ sahásu (= sahassu),
ہزارُ hazāru, } one thousand.
- ۲۰۰۰ سَهَّسْ بَهْ ba sahāsa,
ہزارُ بَهْ ba hazāra, } two thousand.
- ۱۰۰۰۰ لَكْھَ lakhu, one hundred thousand.
- ۲۰۰۰۰ لَكْھَ بَهْ ba lakha, two hundred thousand.
- ۱۰۰۰۰۰ دَلَّا لَكْھَ dāha lakha, one million.
- ۱۰۰۰۰۰۰ کِرُوڑَ kirōṛe,
کُوڑُ kōru, } ten millions (one hundred lakhs).
- ۲۰۰۰۰۰۰ کِرُوڑَ بَهْ ba kirōṛe,
کُوڑُ بَهْ ba kōra, } twenty millions.
- ۱۰۰۰۰۰۰۰ آربُّ arbu, one thousand millions (one hundred karōṛs).
- ۱۰۰۰۰۰۰۰ کَهْرُبُّ kharbu, one hundred thousand millions (one hundred arbs).

نیلُّ nīlu, ten billions (one hundred kharbs).

پَدَمْ padamu, one thousand billions (one hundred nils).

Annotation. سَهْسْ sahāsu is derived from the Sansk. सहस्र, Prāk. सहस्र. It is a regular substantive and inflected accordingly. هَزَارْ hazāru (s. m.) is of Persian origin. — لَكْهْ lakhu, Sansk. लक्ष; Hindūst. lak (and lākh); Marāthī lākh; it is likewise treated as a substantive masc. — كِرُوڑْ kirōre (Sansk. कोटि) is not inflected, whereas كُورْ kōru is treated as a regular substantive. The following numerals, which belong more to the realm of fancy, are all substantives, as: أَرْبُّ, Sansk. अर्बुद; كَهْرُبْ, Sansk. खर्ब; نِيلُّ, Sansk. ? پَدَمْ, Sansk. पद्म.

§. 23.

Inflection of the cardinal numbers.

هِكْ hiku or هِكِرُو hikirō are regular adjectives and inflected according to their respective terminations (هِكْ m.; هِكْ fem. etc.); the other numerals have no change of gender, but are inflected in the Formative Plural, as:

بَهْ ba, two;	Format. Plural:	بِنِ bine.
تَرِي trē, three;	" "	تَرِينِ trine.
چَارِ čāre, four;	" "	چَهْنِ čaine.
پَنْجَ panja, five;	" "	پَنْجَنِ panjane.
چَهْ čha, six;	" "	چَهَهَنِ čhahane.
سَتَّ saha, seven;	" "	سَتَنِ satane.
أَثَهَ atha, eight;	" "	أَثَهَنِ athane.
نَنْوَنَ nāvā, nine;	" "	نَنْوَنِ nāvane.
دَهَّ daha, ten;	" "	دَهَهَنِ dahane.

The following numerals, from eleven - eighteen, throw final Anusvāra off in the Formative Plural and drop the short a, preceding h, as;

يَارَهَنْ	yārahā,	eleven;	Format. Plur.	يَارَهَنِ	yārhane.
بَارَهَنْ	bārahā,	twelve;	"	بَارَهَنِ	bārhane.
تِيرَهَنْ	tērahā,	thirteen;	"	تِيرَهَنِ	tērhane.
چُونَهَنْ	čōdaha,	fourteen;	"	چُونَهَنِ	čōdhane.
پَنْدَرَهَنْ	pandraha,	fifteen;	"	پَنْدَهَنِ	pandhrane.
پَنْدَهَرَانْ	pandhrā,		"	وِيهَنْ	vihane.
وِيهَنْ	vīha,	twenty;	"	وِيهَنِ	vihane.

Those numerals, which end in ē (i) and ē, are not capable of inflexion, as: سَتَهِ sathē, sixty; سَتَرِ satare, seventy; نَوِي navē or نَوِي nōe, ninety; but آسِي asī, eighty, makes the Format. Sing. آسِي asia.

سَوْ sa-u, hundred; is inflected, as follows:

	SING.	PLUR.
Nom.	سَوْ sau;	سَوْ sava, or contracted سَا sā.
Format.	سَوْ sava;	سَانِ sāne, سَوِينِ savē, سَئِينِ saē.

The cardinal numbers, chiefly the decimal ones, are also used as collective numbers, and in this case they are inflected according to their respective terminations, e. g. تَرِي trē dāhū, three tens, Formative تِرِنِ trine dāhune; چَارِ سَتِهُونِ čāre sātheū, four sixties; نَوِي navē forms the Plural نَوِيُونِ navēū, Format. نَوِيُونِ navēune. When used in a collective sense these numerals are mostly put in the Formative Plural

ending in ē, as: ویهین vīhē, in scores; سوین savē, in hundreds, سهسین sahásē, in thousands.

When a noun in the Formative Plural takes the termination ne or ē, the preceding numeral, like all other adjectives, must take the same too, or: دهین ویرن کهی to ten enemies, or: دهین ویرئین کهی. بَ and تری do not admit of a Formative in ē, but make it ī, as: بیں bī, ترین trī; of چار there is a Formative as well in ī as in ē; or: چئین čai or: چئین čaē; but the Formatives bī, trī, čai are also used with Formatives of nouns ending in ne.

The emphatic ī (hī) may also be affixed to the cardinal numbers to express completeness or intensity, as: بئی bāī or: بئی bēī, all two = both, Formative Plural: بنهی binhī or: بنهین binhī; or: بنهین binhine, بنهنی binhīnī. تریشی trēī, all three, Formative Plural: ترنهی trinhī or: ترنہین trinhī; or: ترنہنی trinhīnī. چاریشی čāraī or: چاریشی čārēī, all four, Formative Plural: چئنی čainī. اٹھئی athaī, all eight, Formative Plural: اٹھنی athanī, etc.

The cardinal numbers, from two upwards generally require their substantive in the Plural; but they may also be constructed with the Singular, after the manner of the Persian. Sau, hazāru, sahásu, lakhu etc., being properly substantives, are either constructed with the Genitive Plural of the following substantive, or they have the same coordinated in the Plural. The numerals preceding a substantive may either be inflected according to the termination of the substantive or they may remain

uninflected; when two or more numerals precede a substantive, the last only is inflected.

وَسَارِجٌ مَهْ وِينَ جَوْبَهَنَ بَهْ ٿِري ڏِينْهَرَا

Do not forget the words; in youth there are two, three short days. Sh. Jam. Kal. V, Epil.

بِينَ ٿِرينَ وَرَهَنَ جُو خَرْجُ كَهْنِي وَنِجَاء

Having taken provisions of two, three years, depart. Amulu Māniku, Stack's Gram. p. 147.

اَتَهْشِي پَهَرَ آَنِيرِي كَهْنُو رُئِي سِينَ رَفْجَ

Being unwell she weeps much all the eight watches with grief. Maj. 562.

ڏَهَنِ وِيرِنَ وِجَ مِينَ آَيو آَهي اِنسَانُ

اِنِهِي ڏَهَنِي وِيرِنَ وِجَ مَانَ جُو كَهْتِي جَنْكِ جُوانُ

Man has come into the midst of ten enemies —

That young man, who wins the battle out of the midst of all these ten enemies etc. Sh. Barvō Sindhī, Čhōt. 18.

جَنْهَنَ جِي حُكْمَ مِينَ سَتْهَ آَسي بَانِهِي آَهي تِينَ سَتْهَ

آَسِيَّيِ بَانِهِي كَهِي گُلِيلِيُونَ هَنَهَنِ مِينَ آَنهِينِ

Under whose command are sixty, eighty bond-maids; those sixty, eighty bond-maids have pellet-bows in their hands. Amulu Māniku, p. 141.

اَنِهِي مَحَلَ سُفِيدَ دِيوَ وَثَ سُو پَرِيُونَ بَهْ نَچَنْدِيُونَ هُونْدِيُونَ

تَهُو چَوَندَهُ جِي تُونَ هِينَ سُو پَرِيُونَ كَهِي وَهَارِي مُونَ كَهِي

نَچِيو تِهي ڦِيكَهَا رِينَ

In that very palace one hundred Fairies also will dance near the Dēv Surfēdu. Then he will say: if thou

causest these hundred Fairies to sit down and shovest me a dancing etc. Amulu Māṇiku, p. 144.

جِنْرِي تَنْهِنْ جُوَانْ جِي نَنْوَنْ سَا فَنْوَنْ كَهَاءْ

In the body of that young man there are nine hundred and nine wounds. Sh. Kēd. VI, 7.

تَنْهِنْ سَانْ ذَهَ سَا ذَاتَارِنْ جَا چَرْهَىْنْ ذُونْتَيْنْ تِكَهَيْنْ

With him ten hundred liberal persons mounted on swift boats. Ajāib, v. 253.

سَوْيَنْ آهِنْ سَيْنَسَارْ مِينْ بِنْ بِهِي دَاتَا دَلْ

Hundreds and also other multitudes of generous persons are in the world. Sh. Sōr. II, 3.

مَرْضَ تَانْ مُونْ كَهِي تِهَىْنْ حَكِيَيْنِ هَزَارْ

Thousands of physicians I have had for (my) disease. Sh. Ābirī I, Epil.

جِي هُونِي هَوْتَ هَزَارَ ثَ بِهِ پَازِجَ كَوْ مَهْ پُنْهُنْيَ سَانْ

If thou hast thousands of sweathearts, even then compare none with Punhū. Sh. Maṣd. V, 2.

إِيَّكَ قَصَرِ دَرَ لَكَهَ سَهَسِينْ كَنِسِ كِنِكَهَيْنِ

In one palace there are lakhs of doors, windows in thousands (belong) to it. Sh. Kal. I, 23.

جِيَّثَانْ قَاقِلَ كَوَرَ أَكَهُشُونْ اوْذَانْهَيْنِ كَهَنْيَنْ

Where there are ten millions of killers, in that direction lift up thy eyes. Sh. Jam. Kal. IV, 4.

پَلَنْكَ پَتَهَرَنِيْونْ پَالِكِيْونْ فَنْوَنْ لَكَهَ فَانِي نِيلَ

Of bedsteads, beddings, pālkis nine lakhs, nīls of hard cash. Sh. Sōr. II, 5.

§. 24.

II. ORDINAL NUMBERS.

پَهْرِيُون	paharyō,	} the first.
پِهْرِيُون	peheryō,	
پِهْرِون	peherō,	} the second.
بِشْو	biō,	
بِيجُو	bijō,	} the third.
تِرْشُو	triō,	
تِرْجُو	trījō,	} the fourth.
چُوتِهُون	čōthō,	
پِنْجُون	panjō,	the fifth.
چَاهُون	čahāhō,	the sixth.
سَتْهُون	satō,	the seventh.
أَثْهُون	aṭhō,	the eighth.
نَاشُون	nāšō,	} the ninth.
نَوْون	navō,	
ذَهُون	đahō,	the tenth.
يَارْهُون	yārhō,	} the eleventh.
كَارْهُون	kārhō,	
بَارْهُون	bārhō,	the twelfth.
تِيرْهُون	tērhō,	the thirteenth.
چُوتْهُون	čōdhō,	the fourteenth.
پِنْدَرْهُون	pandrahō,	} the fifteenth.
پِنْدَهُون	pandhrō,	
سُورْهُون	sōrhō,	the sixteenth.
سَتْرَهُون	satrahō,	the seventeenth.

- اَرْهُون arhō, the eighteenth.
 اُنِيْهُون ūnīhō, the nineteenth.
 وِيْهُون vīhō, the twentieth.
 اِيكِيْهُون ēkīhō, the twenty first.
 بَاوِيْهُون bāvīhō, the twenty second.
 etc. etc.
 تِرِيْهُون trīhō, the thirtieth.
 چَالِيْهُون čalīhō, the fortieth.
 پَنْجَاهُون panjāhō; the fiftieth.
 سَتَهِيْهُون sathyō, the sixtieth.
 سَتَرِيْهُون sataryō, the seventieth.
 اَسِيْهُون asyō, the eightieth.
 نَوِيْهُون naviyō, }
 نَوِيْشُون navēō, } the ninetieth.
 سَوِيْهُون saviyō, }
 سَوْنُون sau-ō, } the hundredth.
 سَيْنُون sai-ō, }

Of compound numbers only the last takes the form of the ordinal and is inflected, as:

هِكْ سَوْ پَهْرِيْهُون hiku sau peheryō, the one hundred and first.

بَهْ سَوِيْهُون bā saviyō, the two hundredth.

بَهْ سَا بِشُون bā sā bīō, the two hundred and second.

هَزَارُون hazārō, }
 سَهْسُون sahásō, } the thousandth.

Annotation. The ordinals are regularly derived from the Prākrit; پھریوں peheryō, the first, though, has not followed the traces of the Prākrit (= पठम), but taken its own course of assimilation; Sansk. प्रथम, thence: pahama; the m of pahama has been changed in a rather unusual way to l(r), pahala, pahara, thence the Sindhī: paharyō or peheryō. Hindūst. and Panjābī: pahilā, Marāthī likewise: pahilā. پئیوں biō, the second, points back to the Prākrit वीच्च (shortened from विदिच्च), and the other form بیجھوں bījō, corresponds to the Prāk. दुइज्जा. تریوں triō, the third, coincides with the Prākrit तीच्च, with this difference, that original r has been preserved in Sindhī. چوتھوں čōthō, the fourth, Prākrit चउटू; the original dental (th) has been preserved in Sindhī. The following ordinals are all regularly derived from the cardinals, by adding the affix ō corresponding to the Sansk. affix तम्, which has in Sindhī been changed to ū by the elision of t (compare: Introd. §. 9). In Hindūstānī and Panjābī tama has been similarly changed to vā, in Marāthī to vā; the Gujarātī has preserved the affix mō, and the Bangālī even the whole affix tam.

§. 25.

Infexion of the ordinals.

The ordinals are regularly inflected as adjectives according to their respective terminations:

SINGULAR.

Masculine.

Nom. پھریوں peheryō.

Format. پھرپن peherē.

Vocat. پھریاں peheryā.

Feminine.

پھریں peherī.

پھرنسی peheria.

پھریں peherī.

PLURAL.

Nom. پھریاں peheryā.

پھریوں peheryū.

Format. پھرپن peheryē.

پھرپین peheryē (peheriē).

Format.	{	پھریانِ پھریان peheryā.	پھرینِ پھرین peherine.
		پھرینِ پھرین peheryane.	پھرینِ پھرین peheryune.

Vocat.	{	پھریانِ پھریان peheryā.	پھریونِ پھریون peheryū.
		پھریوِ پھریو peheryō.	
		پھریوِ پھریو peheryau.	

پھریون ویری پاںهن جو آهه نَحْسُ نَادَان

His first own enemy is the unlucky, wretched, ignorant man. Sh. Barvō Sindhī, Čhōt. 18.

کُوپا کلی کوڈیا ساہو سلیڈار

ھِکِرَا بھائِر بیا بھاٹریا ٿریا جانی یار

In the fort of Kūfā are happy the heroes clad in armour,

The first are the brothers, the second the nephews, the third the beloved friends. Sh. Kēd. III, 2.

ایکو یہنی ماهِ عاشق کھی وئو ویڑی پان

خُفی تھئو محبوب سین باؤ یہنی ماهِ بُجھان

On the twenty first (date) self was forgotten to (= by) the lover;

Consciousness became hidden with the beloved on the twenty second. Maj. 518, 519.

کارہین ڦینهه کرم ورئو ویراگن جو

On the eleventh day the kindness of the Bērāgīs returned. Sh. Rāmak. II, 11.

The date of the year is not expressed by the ordinals, but by the cardinals:

ماه مبارک رمضان جي ستاويهنه ساري
 قدري رات قصو پنو ٿينه انگاري
 اكارهن سا چهشريه هجرت هو سن
 عارفين جي عشق جو فاصل جوزئو فن

On the twenty seventh of the blessed month of Ramazān, according to calculation,

In the night of power the story was completed, on a Tuesday.

It was the year of the Hijrat eleven hundred thirty six (= A. D. 1724, 8th June).

By Fāzil was composed the science of the love of the wise ones (i. e. Sūfīs). Maj. 829.

§. 26.

III. ARITHMETICAL FIGURES.

The arithmetical figures or names of the numbers are expressed by adjectives, which are formed by adding the adjective affix ō to the cardinal numbers; some few have also, in order to distinguish the arithmetical figures from the ordinals, the affix kō.

ايكو ēkō, هِڪو hikō, containing the number 'one';
 the number or figure 'one'.

بِڪو bikō, the number 'two'.

ٽرِڪو trikō, " " " 'three'.

چونڪو čaukō, " " " 'four'.

پنجو panjō, " " " 'five'.

چهڪو čhakō, " " " 'six'.

ستو satō, " " " 'seven'.

اٿهڻ athō, " " " 'eight'.

نَاٰنْسَوْن	nāō,	the number 'nine'.
دَهْو	dahō,	'ten'.
يَارَهْو	yārhō,	'eleven'.
بَارَهْو	bārhō,	'twelve'.
تِيرَهْو	tērhō,	'thirteen'.
چُوْنَهْو	čōdhō,	'fourteen'.
پَنْدَرَهْو	pandrahō,	'fifteen'.
سُورْهْو	sōrhō,	'sixteen'.
سَتَرَهْو	satrahō,	'seventeen'.
أَرَهْو	arhō,	'eighteen'.
أُونِيهْو	ūnīhō,	'nineteen'.
وِيهْو	vīhō,	'twenty'.
إِيكِيهْو	ēkīhō,	'twenty one'.
etc.	etc.	
تِرِيهْو	trīhō,	'thirty'.
چَالِيهْو	čālīhō,	'forty'.
پَنجَاهْو	panjāhō,	'fifty'.
سَتَهْيَو	sathyō,	'sixty'.
سَتَرِيهْو	sataryō,	'seventy'.
أَسِيَّو	asyō,	'eighty'.
نَوِيهْو	naviyō,	'ninety'.
سَوِيهْو	saviyō,	'hundred'.

They are regularly inflected as adjectives ending in
وَ; two units; كَهَانْ بَوْهْ چَوْنَكَوْ تَهْوْ لَكِي after
the number three comes the number four.

§. 27.

IV. COLLECTIVE NUMBERS.

We have noticed already (§. 22), that the cardinal numbers may also be employed as collective numbers; but the Sindhi possesses also a peculiar kind of numerals, which express an aggregate sum; these are:

ڏهَاڪو dāhākō, the sum of ten; about ten.

وِهَارُو vihārō, }
وِيهَارُو vīhārō, } the sum of twenty; about twenty.

تِهَارُو trihārō, }
تِيهَارُو trīhārō, } the sum of thirty; about thirty.

چَالهِيَارُو čalhyārō, the sum of forty; about forty.

پِنجَاهِي panjāhī, }
پِنجَاهُو panjāhō, } the sum of fifty; about fifty.

سَاتِهِيَكُو sāthīkō, the sum of sixty, about sixty.

They are properly adjectives, formed by the affixes kō (§. 10, 24) and ārō, as: ڏهَاڪو dāhākō, making ten; وِهَارُو virāhō, containing twenty. They may be constructed either as substantives with the noun in the Genitive, or as numeral adjectives, e. g.: جو ڏهَاڪو چھوٽگرِن جو ڏهَاڪو چھوٽگر ten boys, literally: a decade of boys, or: ڏهَاڪو چھوٽگر.

To express more distinctly the indefiniteness of such a number, the adverb کهُن khanu (literally: piece, portion, Sansk. खण्ड) is added to them as well as to the cardinal numbers; e. g. هَارُو کهُن, vihārō khanu, about twenty.

پِنجَ هَزار کهُن مُرَشْ هَنَا

They were about five thousand men. Matth. 14, 21.

چونکنْ čaūku, چونکری čaūkiri, the sum of four, کوری kōrī, a score, are only used substantively, the latter generally in the Formative Plural کورین kōrē, in scores, as:

سَهْزِين شُكْرَانَا كُورِين بَهَالَ كَرِيمَ جَا

In thousands are the thanksgivings, in scores the favours of the kind one (i. e. God). Sh. Surāg I, Epil. 1.

سَيْكِرَو saikirō, a hundred, is only used when speaking of interest, expressing our "per cent", as: بَ سَا رُوبَيَا پَتْجِين رُوبَيِن سَيْكِرَي اُدَهَارِيَم two hundred rupees at five rupees by the hundred (i. e. at five per cent). The percentage may also be expressed by an adjective (a so-called Bahuvrihi, cf. §. 12, II, 5), compounded of the respective amount and the adjective ōtirō, 'having above', as:

اپکوئرِرو سو one hundred having one above it, i. e. one per cent;

بِرْوَقِرِرو سو two per cent.

تِرْدِرَقِرِرو سو three per cent.

etc. etc.

Of the same kind are the compound adjectives, such as:

چوانو (سو) čauāno (sau), one hundred having four Annas, i. e. 4 Annas per cent; تِرپَانِيَه (سو) tripānyō (sau), one hundred having three quarters of a rupee, i. e. at three quarters of a rupee per cent, etc. When مِتِي mitī (interest) is used, سو is omitted, as: نِيدَهُوزِرِي مِتِي, interest of one and a half.

§. 28.

V. PROPORTIONAL NUMBERS.

The numerals denoting 'fold', are:

هِيكُونْهُ	hēkūnō,	single.
هِيكُوتْهُ	hēkūtō,	
بِينْهُ	bīnō,	twofold.
بِتْهُ	bitō,	
ثَرِينْهُ	trīnō,	threefold.
چُونْهُ	čaūnō,	
چُونْهُ	čaunō,	fourfold.
پَنجُونْهُ	panjūnō,	
چَاهُونْهُ	čahūnō,	sixfold.
سَتُونْهُ	satūnō,	
أَتْهُونْهُ	aṭhūnō,	eightfold.
نَوْنُونْهُ	naūnō,	
دَهُونْهُ	dāhūnō,	tenfold.
يَارْهُونْهُ	yārhūnō,	
بَارْهُونْهُ	barhūnō,	twelvefold.
تِيرْهُونْهُ	tērhūnō,	
چَوْنْهُونْهُ	čōdhūnō,	fourteenfold.
پَندَهُونْهُ	pandhrūnō,	
سَوْرَهُونْهُ	sōrhūnō,	sixteenfold.
سَتْرَهُونْهُ	satrahūnō,	
أَرْهُونْهُ	arhūnō,	eighteenfold.
عَنْيَهُونْهُ	ūnīhūnō,	
وِيهُونْهُ	vīhūnō,	twentyfold.

ایکیہوڻو ēkīhūnō, twenty-onefold.

تريہوڻو trīhūnō, fortyfold.

چالیہوڻو čalīhūnō, fortyfold.

پنجاھوڻو panjāhūnō, fiftyfold.

سٽھيوڻو sathyūnō, sixtyfold.

سٽریوڻو sataryūnō, seventyfold.

آسيُونو asyūnō, eightyfold.

نويُونو navēūnō, ninetyfold.

سٽونو saūnō, hundredfold.

In the same way the affix *ūnō* (cf. §. 10, 28) is added to the fractional numbers, as:

ادھونو adhūnō, one half-fold.

سَوَاٰنُونو savāūnō, one (or a certain sum) and a quarter-fold.

ڈيڏھونو dēdhūnō, one and a half-fold.

آڏھاٰنُونو adhāūnō, two and a half-fold.

جَلْهِين آندَو تَلْهِين پَانَ كَهَان بِينَ دَوَزَخ جَوَ بَارْ تَهَا گَرِيُوس

When he has been brought over by you, then you make him twofold more a child of hell, than yourselves.
Matth. 23, 15.

بِسَا بَحَ چَنِكَى دَهْرْتَى تِي پِسَا سِي پَهَرِيَا كِي سَعْنَى كِي سٽھيوڻا كِي تريہوڻا

Other seeds fill upon good land; these brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold.
Matth. 13, 8.

§. 29.

VI. REDUPLICATIVE NUMBERS.

The numeral adverbs, denoting reduplication, are.

هیکارا hēkāra,	once.
هیکر hēkara,	
بھارا bīhāra,	twice.
بھارا bīhara,	
تھارا trihāra,	thrice.
تھارا trihara,	
چوھارا čōhāra,	four times.
چوھرا čōhara,	

The further reduplicatives are commonly made up by the cardinals with the nouns وارو vārō, or لینکو بھیرو (linō).

Annotation. The affix هارا, or shortened هر, has taken its origin from the Sansk. बार, Hindūstānī: bārah, Panjābī: vārī; in Sindhī v has been elided and euphonic h inserted.

§. 30.

VII. FRACTIONAL NUMBERS.

The fractional numbers are of two kinds; they are either substantives or adjectives;

a) substantives are:

چوتھا čōthe,	a quarter.
چوتھائی čōthāī,	
چوتھو čōthō,	

پاں pāu, a quarter; Plur. پاں pāva or پاں pā.

تھائی trihāī; a third.

ادھ adhu, a half.

سوائی savāī, one and a quarter; a quarter more (than the whole).

سادھ sādhu, one half more (than the specified sum).

دیدھ dēdhe, one and a half.

b) adjectives are:

پونچ paunō,	{	one quarter less (than the whole).
منو munō,		

ادھ adhu,	{	half.
ادھو ādhō,		

سووا savā, one quarter more (than the whole).

سادھا sādhā, one half more (than the whole).

دیدھ دیدھ dēdhu, one and a half.

ادھائی adhāī, two and a half.

Annotation. چوتھ، چوتھائی, چوتھائی is derived from the Sansk. चतुर्थांश, Hindūstānī cauth, cauthāī; in the same way تھائی is derived from the Sansk. तृतीयांश, Hindūstānī tihāī. پاں corresponds to the Sansk. पाद, Hindūstānī pāō; the adjective پونچ has sprung from the Sansk. adj. पादोन, Hindūst. paunā, Marāthī pāūñ; the origin of منو is doubtful. ادھ is substantive and adjective at the same time, Sansk. अद्ध, Hindūst. ādhā, سوائی and the adjective سووا are derived from the Sansk. सपाद, having a quarter, Hindūst. and Marāthī: savā; سادھ and the adjective سادھا (Plur. m.) from the Sansk. adjective साद्ध, having a half, with a half, Hindūstānī (Instrum.)

sārhē. دُیٰٰهِ and the adjective دُیٰٰهِ are apparently derived from an unusual Sansk. compound द्वि + अर्ध, having three halves, Hindūst. dērh, Panjābī ḍedh, Marāthī dīd. آدھائی has drawn its origin from the Sansk. अर्धवय, Hindūst. arhāī, Panjābī dhāī, Marāthī adīts.

In reference to the use of these fractional numbers it is to be observed, that مُنْوُ is generally used with units, and پَوْنُو with two, three etc., as: مُنْوُ روپیہ, a rupee wanting a quarter = three quarters of a rupee; پَوْنَا بَے روپیا two rupees wanting a quarter = one rupee and three quarters; سُوٽوں one hundred wanting a quarter = 75. سوا one quarter more, as: سوا سیر one sēr and a quarter; سوا تری سیر three sērs and a quarter.

سوا is not inflected in the Singular, nor in the Nominate Plural, but it has a Formative Plural masc., viz.: سوائین savāine, سوایں savāyanē or: سوائین savāē, and fem. سوائین savāine or: سوائین savāyune; but generally it is not inflected at all, e.g.: سواچین مٹن سین with four maunds and a quarter or: سوا may also precede سو, هزار etc., as: سوا سو one hundred and a quarter = 125; سوا هزار one thousand and a quarter = 1250.

آدھا adhu, half, is a common adjective and used accordingly.

سادھا sādhā, adding one half, is only used with nouns of number subsequent to 'two', and therefore ever found in the Plural; its fem. is سادھیون sādhiyū.

تَدِين سَاقَهَا نَنْوَن سِيرَ سِنْدُر تُرَازِي تُورِي

Then she weighs with a balance nine sērs and a half of read lead. Maj. 320.

ڏيڻهُ dēdhu, one and a half, is only used in the Singular and not compounded with other numbers, as: ڏيڻهُ آنُ one Anna and a half; ڏيڻهُ رَتِي one ratī and a half.

آڏهائِي adhāī, two and a half, is only used in the Plural, without distinction of gender in the Nominative; in the Formative Plural it makes for the Masc. آڏهائِن adhāine, آڏهائِن adhāyane or: آڏهائِن adhāiē, and for the fem. آڏهائِن adhāine, آڏهائِن adhāyune, آڏهائِن adhāiē; آڏهائِي گنج two yards and a half; آڏهائِي گنج two Tōis and a half; Formative: آڏهائِن گنج; آڏهائِن گنج etc.

From these fractional numbers another kind of adjectives has been derived, implying "consisting of, computed at such a rate, standing in such a relation", as:

پانیو pānyō or پانیکُ pānyaku, only used in the compound: ٿرپانیو or: ٿرپانیکُ, computed at three quarters of a rupee.

پائُو pāo, compounded with cardinal numbers, as:

ٿري پائُو, consisting of three quarters.

سَوايُو savāyō, computed at $1\frac{1}{4}$.

ڏيڻهُو dēdhuō, consisting of $1\frac{1}{2}$.

ڏيڻهُشُون dēdhuō, standing in the $1\frac{1}{2}$ place.

آڏهایُو adhāyō, consisting of $2\frac{1}{2}$.

آڏهائُون adhāō, standing in the $2\frac{1}{2}$ place.

These are used as common adjectives and inflected and constructed accordingly.

The other fractional numbers may be made up by compositions, as:

۱۸ adhu pāu = $\frac{1}{8}$.

۳۸ ڏيڻه پاءُ dēdhu pāu = $\frac{3}{8}$.

۲۳ بے ٿِھائی ba trihāī = $\frac{2}{3}$.

۱۳ پونا بے paunā ba = $1\frac{3}{4}$.

etc. etc. etc.

Fractions with special application are:

پارپو pārupō,	}	a quarter of a rupee.
پائلی pāilī,		
پائنِن pāine,		

پائری pāirī, the quarter of a گنج (yard).

لاري lārī, one third of a rupee.

آدھيلی adhēlī,	}	half a rupee piece.
آدھئو adhiō,		

آدھيري adhirī, half a gaj, or half a ڏamirī (ڦمري).

Chapter XI.

Pronouns.

§. 31.

The personal pronoun is in Sindhi of two kinds: it is either used as an absolute pronoun or as a suffix, acceding to nouns, adverbs or verbs.

I. PERSONAL PRONOUNS.

The Sindhī has a personal pronoun only for the first and second person Singular and Plural, the third person is made up by means of demonstrative pronouns. A remnant of the old (now lost) personal pronoun of the third person has been preserved in the pronominal suffix of the third person, as we shall see hereafter.

1) The personal pronoun of the first person.

There are two forms in common use for the first person Singular, آئُون ăū, and shortened آن ā; besides these مَان mā or مُون mū are also dialectically used in Sirō.

The great deterioration of the language is strikingly illustrated by the present forms of the absolute pronouns. The Prākrit form is آهْ or آهَشْ (Sansk. अहं); but in the corrupted Apabhranśa dialect, the mother of the modern Sindhī, we meet already the form هَجْ, from هُمُ (by elision of م), from which the Sindhī ăū has drawn its origin (Lassen, §. 183); the other form ā has been simply contracted from آهْ. The two other forms mā and mū are originally the Accusative, Sanskrit مां (Prākrit shortened مं), and are still used as the Formative Singular.

The Genitive منْهُنْ mūhū or منْهِنْ mūhē, with the adjective affix جو jō, is to be referred to the Prākrit Genitive مَهْ (Sansk. मम), Apabhranśa مَهْ (Lassen §. 183), the vowels being nasalized in Sindhī.

The Nominative Plural is آسِين asī, Prākrit آسَهْ (Sansk. root آस्म); in Sindhī m' has been elided and final ē changed to ī (= ī); the Formative آسان asān

corresponds to the Prākrit Genitive Plural **अस्माकं** (Sansk. **अस्माकं**).

Annotation. In the cognate dialects the Accusative has similarly been used for the Nominative; Marāthī mī (inferior Prākrit dialect मई, Lassen §. 183, 2), Formative ma (Prākrit Genitive मह); Hindūstānī maī, Formative mujhē or mujh (Prākrit Genitive मज्ह); Panjābī: maī, Formative maī; but Gujarātī: hū, Formative ma. In the Plural the Marāthī has in the Nominative āhmī, in the Formative āhmā; the Hindūstānī ham, Formative ham or hamō; the Panjābī asē, Formative asā; the Gujarātī hamē or hamō, Formative ham or hamō.

Infexion of the first personal pronoun.

مُون آئُون āū or آن ā, I.

SINGULAR.

Nom. مُون آئُون āū, آن ā; مَان mā, مُون mū;

Format. } مُون mū,
Instrum. } مَان mā; آن ā.

Genit. جو mūhū jō; مُون منْهُن جو mūhē jō;
mū jō; آن جو ā jō.

Dative. } مَان کھی mā khē;
Accus. } مُون کھی mū khē.

Ablat. مَان کھان māhā; مُون کھان mūk hā or
mā khā.

PLURAL.

Nom. آسِین asī, we.

Format. } آسَان asā;
Instrum. } آسَانْهُن asāhē; آسَانْهُون asāhū.

Genit. آسَانْهُن جو asāhē jō, آسَان جو asāhē jō.

Dative. } آسَان کھی asā khē;
Accus. } آسَانْهُن کھی asāhē khē.

Ablat. آسَان کھان asā khā etc.

آن جي ٿٽهٽا هون ڏ آلهه گارن مالهه ڪھوئو

پين منهن جا رون راتوئينهان اُن کهي

If they have been seen by you, for God's sake tell (me).
After them my eyes weep night and day. Sh. Hus.
X, 22.

کي ڦه چھڻ پند پيس جاني آن جو قيامتا

By no means I shall give up my friend till the day
of resurrection. Sh. Kēd. IV, Epil.

قاضي مون کهي ڪيني هنپين ميان پسشو مریض

Kāzī, why doest thou beat me, having seen me ill,
o friend! Maj. 251.

مونهانئي آهي هوند کھريون سبه کھڙا کھئي

Even before me all would have perhaps滑下 (into the river) having taken their jars. Sh. Suh. I, 4.

آهييس آر آللہ سين آسان ٿهنج ايمان

She in bashful before God and faithful towards us.
Maj. 671.

آسانهون و هي و ترو پينه سپيريان سين

Our love flows excessively with our sweethearts.

Maj. 675.

2) The personal pronoun of the second person.

The pronoun of the second person is **تُون** *tūn*, which points rather to the Sansk. **त्वं**, than to the Prāk. **तुम्**; the Formative and Instrumental **تو** *tō* is derived from the Prāk. Instrum. **तुर्**; the Genitive **تنهن** *tūhū* or **تھن** *tūhē* (with **جو** etc.) corresponds to the Apabhranša Genitive **تھن**.

The Plural of this pronoun presents a great variety of forms, as: تَهِينَ tavhī, تَوْهِينَ tavī, تَهِينَ tahī, taī; or: أَوْهِينَ avhī (avhē), أَوْهِينَ avē, أَهِينَ ahī, āī, آَشِنَ āīn.

The forms tavhī etc. have been derived from the Prākrit Nom. Plural तुम्हे, tū having been changed to tav, and m elided. The forms avhī, ahī etc. are very remarkable. As initial t is never elided, they cannot well be derived from tavhī etc. It is therefore very probable, that these forms are to be referred to the Sansk. Plural युष्मे = Prāk. युम्हे, and with elision of initial y, umhē; in Sindhī 'u' has been changed to 'av' and m elided, as in tavhī.

The Formative تَوْهَانَ tavhā, أَوْهَانَ avhā corresponds to the Prāk. Genitive Plural تُمْهَارَणं.

Annotation. The cognate dialects agree in all essential points with the Sindhī. Marāthī: tū, Formative tū or tūja (Prākrit तुह or तुज्जः; Nom. Plural tuhmī and Formative tuhmā. Hindūstānī: tū or taī; Genitive tē-rā (mē-rā), rā being used in this instance to form a pronominal adjective; the Formative tujh is properly the Prākrit Genitive तुज्जः, and the Instrumentalis tū coincides with the Sindhī tō. The Nomin. Plural tum is shortened from the Prākrit तुम्हे, and the forms tumhā (tumhā-rā), tumhō, tumh point back to the Prākrit Genitive Plural تُمْهَارَणं. Panjābī: tū, Genitive tē-rā, Instrument. taī (Prākrit तइ), Formative taī (Prākrit Genitive तै). Nom. Plural: tusī, Formative: tusā. Gujarātī: tū, Genitive: tāhā-rō, Formative ta; Nom. Plural: tamē or tamō, Formative tam or tamō.

Inflexion of the second personal pronoun.

SINGULAR.

Nom. تُونْ tū, thou.

Format. } تُ توْ tō.
Instrum. }

- Gen. تُهْن جو tūhū jō (tūhē jō); تو جو tō jō.
 Dative. }
 Accus. } تو کھی tō khē.
 Ablat. تو کھان tōhā; تو کھان tō khā.

PLURAL.

- Nom. تَيِّين tavhī; تَويِين tavī; تَهِين tahī; تَويِين tavī; آتِيِين avhī (avhē); آويِين avī; آويِين ahī; آنِين āī; آنِين āī.
 Format. }
 Instrum. } تَوهَان tavhā, تَهَان tahā; آوهَان avhā; آهَان ahā;
 آن ā.
 Gen. تَوهَان جو tavhā jō etc.; آوهَان جو avhā jō; آنِهن جو tavāhē jō; آنِهن جو avāhē jō
 Dative. }
 Accus. } تو کھان کھی tavhā khē; آوهَان کھی avhā khē.
 Ablat. تو کھان کھان tavhā khā etc.

The emphatic ī or hī, hī is very frequently joined to this pronoun in all its forms.

تُونِھیں دھینِم روح میں توھی ڈانھے نین

Even thou remainest in my heart; only towards thee my eyes (are directed). Maj. 211.

ستھم ساھیڑن جا طعنَا توھی لاء

Even for thy sake I have borne the tauntings of my companions. Sh. Mūm. Rānō I, Epil.

توھی سندو میھنو بھیلی گری لدھوم

Even thy reproach has been welcomed by me.
Maj. 341.

سَارِيَان گَا نَ سَرِير مِيَن طَاقَت تَوَهَان دَهَارَ

Separate from thee I cannot find any strength in my body. Sh. Suh. II, 4.

مِيَان مَنَعْ مُون كَهِي آنِشِن گَا مَهَ كَريَو

O friends, do not hinder me at all! Maj. 95.

چَهَنِ چَهَدِ يِنْدِيَسِ كَيِ دَ كِي دَوسَ آوَانِهِن جَوَ دَرُ

I shall not at all give up (your) shed nor your door, o friend! .Sh. Barvō S. I, 16.

كَامِنِ آهِن جِي كُرَ جِي آنِ وَذَاهِي آهِي

O handsome lady! the mark of your family is greatness. Sh. Um. Mār. II, 8.

پِرْنَيِ پُنْجَنَاء آنِسُون آوَان سِين افْرِيَان

After my friend (is gone) I talk over with you my misfortunes. Sh. Hus. VI, 5.

II. DEMONSTRATIVE PRONOUNS.

§. 32.

1) The proximate demonstrative pronoun is **هيِ** hī, **هِيِ** hē or **هِيِئِي** hīu (also pronounced: **هِيِ** hiu); in Lār initial h is commonly dropped, as: **إِيِ** ī, **إِيِ** ē, **إِيِئِي** īu. The base of this pronoun is ī (cf. Bopp §. 360 sqq.); in the Formative another pronominal base is substituted, i-na, (Bopp §. 369; compare also the inflexion of **इदम्** ‘this’ in Sansk.).

Annotation. The Marāthī form of this demonstrative is hā, Formative: yā (Prākrit **अञ्चं** = Sansk. **अञ्चयम्**); Hindūstānī: yeh, Formative: is (Sansk. **अस्य**); Plural: yē, Formative: in. Panjābī: ih, Formative: is, Instrument.: in; Plural: ih, Formative: inā.

Inflection of the proximate demonstrative.

هی hī, this.

Nom. هی hī; هی hē; هی hīu or هی hīu, masc., 'this'; 'he'.

هی hī; هی hē; هی hīa or هی hīa, fem., 'this'; 'she'.

Format. } هن hina or ان ina, com.
Instrum. }

Genit. جو hina jō or ان ina jō.

Dative. هن hina khē etc.

Accusat. } هن کھی hina khē etc.
 { هی hī etc.

Ablat. هن کھان hina khā etc.; هنان hinā.

PLURAL.

Nom. هی hī; هی hē, 'these'; 'they'; com.

Format. } هن hine or ان ine; هنین hinane or انین inane.
Instrum. }

Genit. جو هنین hine jō; جو هنین hinane jō.

Dative. هن کھی hine khē; هن کھن کھی hinane khē.

Accus. } هن کھی hine khē etc.
 { هی hī; هی hē.

Ablat. هن کھان hine khā etc.

There is also an emphatic form of this pronoun:
هی hēī, this very one.

پُرُن پُنہنی پُتھہ میں ایسے سعادت سنڈیاں

To travel after Punhū, this is my happiness. Sh.
Ma3d. III, 1.

هن پائی سین پائیں جو موڑ نہ متھو دھوو

With this water she does not wash at all her head.
Sh. Suh. Čhōt. 3.

مَتَّهِي مُورَانِشِينَ مَنَ مِينَ إِنْ كَهِي هُشِي

Nothing but wickedness has been in his heart.

Maj. 244.

هَعْدِهِينَ ذَ هُونْدُو هِنَانَ پُوءَ عَالَمَ مِينَ

Never it will be after this in the world. Sh. Khā-hōr. III, 11.

جِيكُرَ هِنِ نَنْدَهِنِ مَنجَهَانَ هِكِرِي كَهِي تَهَدِهِي پَاشِي

جو كَثُرُو پِيارِي

Whoever shall give to drink unto one of these little ones a cup of cold water. Matth. 10, 42.

خُدَاءِ هِنَّ⁽¹⁾ پَهَنِينَ مَؤْنَ اِبْرَاهِيمَ لَامَ پُتَرَ كَري تَهُو سَكَهِي

God can make sons for Abraham from these stones. Matth. 3, 9.

2) The emphatic proximate demonstrative is اهُو ihō, 'this very'; 'this here'. It is properly a compound pronoun, consisting of the demonstrative base 'i', and 'hō' = Sansk. हू (इह), and therefore inflected according to both terminations.

SINGULAR.

Nom. اهُو ihō; ايهُو īhō; ائُو iō; ايشُو īō; masc.⁽²⁾

اهَا ihā; ايهَا īhā; اائَا iā; ايهَا īā; fem.

Format. } Instrum. انهِي inhē; انهِي inhī; انهِي inhia; انهِي ineha; com.

Genit. انهِي inhē jō etc.

Dative. انهِي inhē khē etc.

1) It very rarely occurs, that the Singular of this pronoun is (after the manner of an adjective) joined to a noun in the Plural.

2) In poetry the form ايهُه ehu also is to be met with.

Accus. { **إِنْهِيَ كَهْيٰ** inhē khē etc.
 { **إِهْوٰ** ihō; m.; **إِهَا** ihā, fem.

Ablat. **إِنْهِيَ كَهَانٰ** inhē khā etc.

PLURAL.

Nom. **إِهِيَ** ihē, com.

Format. {
 Instrum. { **إِنْهِيَنٰ** inhane; **إِنْهِنٰ** inhine; **إِنْهِيَنٰ** inhē.

Genit. **إِنْهِيَنٰ جُو** inhane jō etc.

Dative. **إِنْهِيَنٰ كَهْيٰ** inhane khē etc.

Accus. { **إِنْهِيَنٰ كَهْيٰ** inhanē khē etc.
 { **إِهِيَ** ihē, com.

Ablat. **إِنْهِيَنٰ كَهَانٰ** inhane khā etc.

The emphatic ī may also be added to this pronoun, to point the object out with still greater distinctness, as: **إِهْوَيِي** ihōī, this very same person, fem. **إِهَاهِي** ihāī; Format. **إِنْهِيَيِي** inhēī; Plur. **إِهِيَيِي** ihēī; Format. **إِنْهِيِي** inhēī or commonly: **إِنْهِيَنٰ** inhēī.

إِهْوَ سَائِنَيٰ جُو سَبْبُ جُو بُدَا أُكَارِي بَارِ مَانٰ

Even this is the cause of the Lord, that he draws forth the drowned ones from the eddy. Sh. Surāg. II, 16.

عَاشِقَ عَبْدُ الْطِيفُ چَرِي إِنْهِيَ بَهَ پَيَا

The lovers, says Abd-ul-Latīf, have fallen into this very reflection. Sh. Kal. I, 8.

إِهِيَ كَمْ إِلَاهِي نَّدَ كُنَنِ مِينَ كِيرَ كَهْرِي

Even these are the works of God; otherwise who wouldstep down into the whirlpools? Sh. Suh. VI, 13.

3) The demonstrative pronoun **إِجْهُوٌ** ijhō, 'this one present' is only used in the Nom. Sing. and Plural. It is apparently compounded of the base 'i' and the Sansk. pronoun **सः**, s being now and then changed in Sindhī to j, and even to jh (see: Introduction §. 11, 2).

SINGULAR.

Nom. **إِجْهُوٌ** ijhō; fem. **إِجْهَاٌ** ijhā.

PLURAL.

Nom. **إِجْهَىٰ** ijhē, com.

إِجْهَىٰ تَهَا أَجَنِ كَكُورِيَا كَابَرِيٰ

They come here; the faqīrs have been made tawny by the Kāk (river). Sh. Mūm. Rānō II, 3.

4) The remote demonstrative pronoun is **هُوٌ** hū or **هُوٰ** hō, in Lār pronounced ,^و ū or ^و ō. The base of this pronoun, hū, is not in use in Sanskrit, but in Prākrit a remnant of it has been preserved in the Genitive **هُوٰ**. Its theme must have been (according to Bopp, Comp. Gramm. §. 341) sva, from which 'hu' has been regularly formed. Its inflection quite agrees with that of **هِيٰ** hī, only hu (u) being substituted instead of 'hi' in the Formative.

Annotation. The Marāthī does not know this pronominal base; it only uses tō, corresponding to the Sindhī sō. In Panjābī we find uh, Instrum. un, and Formative us, Plur. uh, Formative unā. The Hindūstānī uses: woh, Formative us; Plural wē, Format. un (Hinduī: wah, Formative vā; Plur. wē, Formative: un). The Gujārātī, like the Marāthī, has only the theme tē.

SINGULAR.

Nom. **هُوٌ** hū, **هُوٰ** hō, **هُوٰ** ū, **هُوٰ** ō, masc. } that; he, she.
هُوٰ hū (**هُوٰ** hō), **هُوٰ** hua; **هُوٰ** ū, **هُوٰ** ua, fem. }

Format. } هُنَ hunā, اُنَ una, com.
Instrum. } هُنَّ hunā, اُنَّ una, com.

Dative. هُنَّ كَهِي huna khē etc.

Accus. } هُنَّ كَهِي huna khē etc.
 هُوَا hū, هُنْ hū etc.

Ablat. هُنَّ كَهَانٌ hunā, اُنَّهَانٌ hunahā, اُنَّا unā; هُنَّ كَهَانٌ huna khā.

PLURAL.

Nom. هُو hū; هُو hō; هُو hūe; اُو ū; هُو hōe, com.

Format. } هُنَّهُنَّ hunane, اُنَّهُنَّ unane; هُنَّ hune, اُنَّ une.
Instrum. } هُنَّهُنَّ (emphatic: هُنِينٌ hunī).

Dative. هُنَّ كَهِي hunane khē; هُنَّ كَهِي hune khē etc.

Accus. } هُنَّهُنَّ كَهِي hunane khē etc.
 هُوَا hū; هُو hō etc.

Ablat. هُنَّهُنَّ كَهَانٌ hunane khā etc.

پَرَثِيَهَانٌ پَنْدِهَ كَرِيَ هَلِيَ آيَهُ هُو

Having travelled from a foreign country he had come. Sh. Sōr. I, 3.

هُوَ جَاهِيَنِ پَيْرِ مِينَ تَنْهِنَ آن جُتَيَ نَهِيَ

I am not worthy of that shoe, which they put on (their) foot. Sh. Kōh. III, 8.

أَنَّ دَرِ سِيَيِّيَ أَكَهِيَا جَنِ وِنجَايَهُ وُجُودُ

At that door those are accepted, who have lost their existence. Sh. Surāg. I, Epil. 2.

هُوَ تَحَلَّلُ هُوَ مِهِتَشُونَ هُوَ قَصَرَ قَاضِيَنِ

Those are the mansions, those the mosques, those the palaces of the Kāzīs. Maj. 137.

كُهُوْهَا كَالَّهَ كَهْنِي أُنِ وِدَهَا اُوتَرَ آسِرِي

Yesterday were raised by them the masts by the support of the north-wind. Sh. Surāg. III, 1.

5) The emphatic remote demonstrative is أُهُوْ uhō, 'that very'; it is formed in the same way as أِهُوْ ihō, only 'u' being substituted for 'i'.

SINGULAR.

Nom. أُهُوْ uhō or أُشُوْ uō, masc.

أُهَا uhā or أُعَا uā, fem.

Format. { أُنْهِي unhē; Instrum. } أُنْهِي nnhia; أَنْهَ uniha, com.

Genit. أُنْهِي جُوْ unhē jō etc.

Dative. أُنْهِي كَهِي unhē khē etc.

Accus. { أُنْهِي كَهِي unhē khē etc.

{ أُهُوْ uhō, m.; أُهَا uhā, fem.

Ablat. أُنْهِي كَهَانِ unhē khā.

PLURAL.

Nom. أُهُي uhē, com.

Format. { أُنْهِي unhane; Instrum. } أُنْهِنِ unhane; أُنْهِنِ unhine; أُنْهِيْ unhē.

Genit. أُنْهِنِ جُوْ unhane jō etc.

Dative. أُنْهِنِ كَهِي unhanē khē etc.

Accus. { أُنْهِنِ كَهِي unhane khē etc.

{ أُهُي uhē, com.

Ablat. أُنْهِنِ كَهَانِ unhane khā etc.

The emphatic i may also be added to this pronoun, أُهُوْيِ uhōi, 'that very same', fem. أَهَائِي uhāi,

Formative: اُنْهِيَّيْيِي unhēī, اُنْهِيَّيْيِي unhī or اُنْهِيَّيْيِي unahī.

Plural: اُنْهِيَّيْيِي uhēī; Formative: اُنْهِيَّيْيِي unhani or اُنْهِيَّيْيِي unhi.

اکی تھی سئی اُنْھِی سندی گالھری

The story of that very (person) was heard before.

Sh. Khāhōrī I, 11.

اُنْھِی کھر میں اچی اُنْھِی بار کھی ۹ اُنْھے جی ماء مریم

کھی ٹسی هن کھی پیرین پئی پوجائون

Having come to that very house (and) having seen that very child and its mother Mary, they fell at his feet and worshipped (him). Matth. II, 11.

ہی چنڈر اہوئی جو ھت پسی تھو پرنسی کھی

This one sees the moon, and that one, who is there, (sees his) friend. Sh. Kambh. I, 3.

سدا اہیئی تؤ کھی سارِن

جی نے کلِھن منجھ گام گذارِن

Even those remember thee always

Who never live in a town. Sh. Sārangū II, Epil.

اُنْھِیں ڈان آحمد چوی آہم سک سرس

Even towards them, says Ahmad, I have an immense longing. Umar Māruī X.¹⁾

6) The remote demonstrative pronoun اجهو ujhō, that one present, is, like اجهو! ijhō, only used in the Nom. Singular and Plural. It is compounded of the base 'u' and the Sansk. pronoun सः (see: اجهو!).

1) A poem, different from that contained in the Shāha jō Risāls.

SINGULAR.

Nom. **أجھو** ujhō; fem. **أجھا** ujhā.

PLURAL.

Nom. **أجھي** ujhē, com.

§. 33.

III. THE RELATIVE PRONOUN.

The relative pronoun in Sindhī is **جو** jō, 'who', 'what', Sansk. **यो**, Prāk. **जो**; the Formative Singular **جنہن** jāhē corresponds to the Prākrit Genitive **जस्स** = **जह**, the vowels having been nasalized in Sindhī. The Nom. Plural is **جي** jē, as in Prākrit **जे**, and the Formative **جن** jine or **جن** jane points to the Prākrit Genitive Plur. **जाण**, ā having been shortened in Sindhī.

Annotation. The cognate dialects do not differ essentially from the Sindhī; Marāthī: Sing. jō, Plur. jē; Gujārātī: Sing. jē, Plural jēō; Hindūst.: Sing. jō or jau; Formative jis; Plur. jō, Formative jin or jinh; Panjabī: jō, Instrum. jin, Formative jis; Plur. jō, Format. jinā, Bangālī: jē or jine, Formative jāhā (Prāk. **जास**); Plur. jāhā-rā.

SINGULAR.

Nom. **جو** jō, masc.; **جا** jā, fem.

Format. }
Instrum. } **جنہن** jāhē, com.

Genitive. **جو** **جنہن** jāhē jō etc.

Dative. **جو** **جنہن** **کھی** jāhē khē.

Accus. **جو** **جنہن** **کھی** jāhē khē; **جو** jō; **جا** jā.

Ablat. **جو** **جنہن** **کھان** jāhē khā.

PLURAL.

Nom. **جي** jē, com.

Format. }
 Instrum. } جِنْهِنْ jinhane; جِنْهِنْ jinhine.
 جِنْهِنْ jinane, جِنْهِنْ jinine.

Genit. جَنِ Jane jō etc.

Dative. جَنِ کھی Jane khē etc.

Accus. جَنِ کھی Jane khē; جِی je.

Ablat. جَنِ کھان Jane khā etc.

In poëtry the emphatic ī very frequently is added to the Formative Sing. and Plur. of this pronoun, as:

Format. Sing. جَنْهِینْ jāhī; Format. plur. جَنِی janī (also written جَنِینْ janī), جَنْهِینْ janhī (to be well distinguished from the Format. Sing.)

ھو جَا پَک پُنْھِنْ جِی چِتیاں تَنْہِنْ چُواکو

That, which is the spittle of Punhū, of that will I lick a drop. Sh. Sah. II, Epil. 2.

جَنْہِنْ کھی سِک سَاهَرَ جِی سَا کھیڑِ نَہ پُچھی کھاٹ

جَنِ کھی حِشَق جِی اوْسَاتَ سِی وَاهَرَ بَھائِنِ وِکھَرِیونِ

She, who has a longing for Sāharu asks not for a slope in the ferry;

Those, who thirst after love, consider the brooks as small steps. Sh. Suh. III, 4.

جِی سَنجِھیئی سُتِیون سِی مَرْ سُورَ سَھِنْ

Those who have fallen asleep on the evening, suffer pains indeed. Sh. Khāhōrī III, Epil. 2.

وِینَدَا سِی ایمان سِین کَلِمَو جَنِین وَاتِ

They will depart with faith, in whose mouth the creed is. Maj. 37.

امَرِّ وَنْجِي آنِ چَرْكَهُو آتَنَ دِجَ مَانَ
كَتِيمِ جَنْهِينَ كَانِ سُو كَوْهِيَارَوْ كِيجَ وِئُو

O mother, go and bring me the spinning wheel
from the courtyard.

The mountaineer, for whose sake I have spun, is
gone to Kēč. Sh. Hus. III, 8.

پِکُون سِي پِسِن سِرَ جَنْهِينَ جَا سَيْتِ مِينَ

Those drink draughts, whose heads are devoted. Sh.
Jam. Kal. II, 25.

§. 34.

IV. THE CORRELATIVE PRONOUN.

The pronoun سُو sō is nearly always used as the correlative of جو; it is seldom found isolated, in which case it retains its original signification 'that'. It corresponds to the Sansk. pronoun सः, Prāk. सौ. The Formative Sing. تنهن tāhē is derived from the Prāk. Genitive تسلس (Sansk. तस्य) = تہ; the Nom. Plur. سی sē differs so far from the Sanskrit and Prākrit (ते), as having retained the base of the Singular; the Formative Plural تے tane is to be referred to the Prāk. Genitive تاڑ, ā having been shortened, as in جاڑ.

Annotation. All the kindred idioms know this pronoun; Marāthī: tō, Plur. tē; Gujarātī likewise: tē, Plur. tēō; Hindūst.: sō or taun, Formative tis; Nom. Plur. sō or taun, Formative tin, tinh or tinhō. Panjābī: sō, Instrument. tin, Formative tis; Plur. sō, Formative tinā. Bangālī: sē, Formative tāhā, Plur. tāhā-rā.

SINGULAR.

Nom. سُو sō; fem. سَا sā.

Format. تَنْهِيْن tāhē.
 Instrum. تَنْهِيْن tāhē.

Genit. جَوْ تَنْهِيْن tāhē jō etc.

Dative. كَهْيٰ تَنْهِيْن tāhē khē.

Accus. كَهْيٰ تَنْهِيْن tāhē khē; سَوْ sō; سَا sā.

Ablat. كَهْانْ تَنْهِيْن tāhā; تَنْهِيْن كَهْانْ tāhē khā.

PLURAL.

Nom. سِيْ sē; com.

Format. تِنِين tane; دِنِين tine; تِنَانِين tinane, tinane;
 Instrum. تِنِين tane; دِنِين tine; تِنِين tinhane; تِنْهِيْن tinhine.

Genit. جَوْ تِنِين tane jō etc.

Dative. كَهْيٰ تِنِين tane khē etc.

Accus. كَهْيٰ تِنِين tane khē; سِيْ sē.

Ablat. كَهْانْ تِنِين taneā; تِنِين كَهْانْ tane khā etc.

The emphatic ī may also be joined to this pronoun, as: Nom. Sing. سُوْرِيْ sōī, fem. سَائِيْ sāī; Format. تَنْهِيْن tāhī. Nom. Plur. سِيْبِيْ sēī, Format. تَنِيْ tanī or: تَنْهِيْن tanhī.

سُوْرِيْ سُوْرِيْ سُوْرِيْ سُوْرِيْ سُوْرِيْ
 سُوْرِيْ سُوْرِيْ سُوْرِيْ سُوْرِيْ سُوْرِيْ

He is this, he is that; he is death, he is Allah.

He is friend, he is breath; he is enemy, he is helper.

Sh. Kal. I, 19.

سُومِرَا سَاهِيْ تَنْهِيْن سَتِيْ وجْهْ مَهْ سَنْكَهْرُون

O Sūmirō! do not confine in fetters that chaste woman! Sh. Um. Mār. III, 9.

تَنْهِيْنِ وَيْلَهَ كِتُومِ وَجْنُ وَيْرِهِيْكِنِ سِينِ

In that very time I have made an engagement with the inhabitants of the jungle. Sh. Um. Mār. I, 1.

جَلِّهِنْ سُتِّيُونْ جِيْ پَتَهَرِ پِيرَ قَرَكَهَا گَرِي

تَدِهِنْ تَنْهِيْنِ كَهِيْ سَاتَهَ سُتِّيُشِيْ چَهَدِهِنْ

When they were fallen asleep, having stretched out their feet on the bed,
Then they were left behind by the caravan, whilst sleeping. Sh. Kōh. I, 8.

جَنْهِيْنِ سَنْدِيْ مُنْهَ مِيْنِ سَوِينْ سَهَسَ نَكَنِ

تَنْسَانِ وَقَعِيْنِ هِيْكَرِرِ وَ تَهَرِرِ تَهَرِرِ وَ تَنِ

In whose face there are hundred thousands of noses, Cut off from those one, then what obligation is it to them? Sh. Mūm. VI, 22.

§. 35.

V. INTERROGATIVE PRONOUNS.

1) The interrogative pronoun کِيرُ kēru, who?

This pronoun is only used absolutely. The Nominative base کِيرُ kēru is derived from the Sanskrit **कीर्ष**, Prāk. **केरिस** (see Introduction §. 2, 6); but the Formative Singular کَنْهِنْ kāhē, and the Format. Plural کَنْ کَنْ kane point back to the Sansk. **कः**; Genitive Sing. **कस्य**, Prāk. **कस्स** = **कह**; Genitive Plural in Prākrit **काण**, the ā of which has been shortened in Sindhi.

Annotation. The cognate idioms fall back on the Sansk. base **कः**: (i. e. on the Accus. Sing. **कं**), as Marāthī and Gujarātī: kōṇ; Hindūst.: kaun, Format. kis; Plural kaun, Format.

kin, kin, kinbō; Panjābī: kaun, Instrument. kin, Format. kis; Plural kaun, Formative kinā. Bangālī: kē, Formative kāhā; Plural kāhā-rā.

SINGULAR.

Nom. كِيرُ kēru; fem. كِيرَ kēra.

Format. كَنْهِنْ kāhē,
Instrum. كَنْهِنْ com.

Genit. كَنْهِنْ جَوْ kāhē jō etc.

Dative. كَنْهِنْ كَهِي kāhē khē.

Accus. كَنْهِنْ كَهِي kāhē khē.
كِيرُ kēru; كِيرَ kēra.

Ablat. كَنْهِنْ كَهَانْ kāhē khā.

PLURAL.

Nom. كِيرِ kēre, com.

Format. كِينِ kane,
Instrum. كِينِ كِينِ kinane, كِينِ kinane, kinine;
كِينِ كِينِ kinhane, كِينِ kinhine.

Dative. كَنِ كَهِي kane khē etc.

Accus. كَنِ كَهِي kane khē etc.
كِيرِ kēre.

Ablat. كَنِ كَهَانْ khane khā etc.

كِيرُ آنْهِينِ كَتَهَانْ هَلِينِ كُجَازُو نَالِو

Who art thou? from whence proceedest thou? what
is thy name? Maj. 167.

كِيرَ بَانِبَهَنِ كَنِ جِي كِيرُ جَانِي كِينَاسِ

Who is the brahman woman? whose (Genit. Plur.)
is she? who knows her? Sh. Mađ. I, 14.

کیر ہٹا کیڈاں ہے وٹا کھڑی ہٹا جات

Who have they been? whither are they gone? of what class have they been? Maj. 659.

2) The interrogative pronoun چھا čhā, what?

This pronoun is only used in a neuter sense and has no Plural. The Genitive جھا čhā jō etc. signifies: of what sort, of what kind? With the postpositions کھی khē, کان kāne, کھان khā, it signifies: what for? to what purpose? why? — It is derived from the Sansk. **किम्** what.

Annotation. The Hindūstānī uses kiā, the Panjābī kī and kiā, Format. kās; the Marāthī kāy (Formative kasā); Bangālī: ki, Format. kāha. Hinduī: kahā, Format. kābē.

جی نون جو سوان ونجی تے چھا سان سلوٹ تھئی

If the savour of the salt goes, whit what shall it be salted? Matth. 5, 13.

3) The interrogative pronoun کوھ kōhu, what?

This pronoun is only used in a neuter sense, just as the preceding one, and is indeclinable. It signifies very frequently 'why', 'what for'. In poëtry it is occasionally shortened to کھ kuhu.

As to its derivation it is identical with چھā (= kā, kahā), ā having been changed to ō in this instance. The same is also the case in Hinduī, where kaun, who? makes the Formative either in kā, kōhe or kāhe.

جناریس سنبھار کوھ کریندم گنچی

I have been made alive by remembering (him); what will he do to me having met (me)? Sh. Suh. IV, 7.

سَدِھِرْيَا سَرِي جُون کُھ پَچَارُون گَنِ

Why do the vacillating ones talk of strong wine?
Sh. Kal. II, 25.

4) The interrogative pronouns کیھو kēhō, کیھارو kēhārō and کُجَازُو kujārō, what? which?

These three interrogative pronouns may either be used absolutely or adjectively with a substantive. Instead of کیھو kēhō the form کیئو kēō is also used in Lār; کیھارو kēharo may also be written کھارو kēharō or it may be contracted to کھرہو kērhō; about their derivation see Introd. §. 2, 6. They are inflected regularly. The Dative Sing. of کُجَازُو, i. e. کھی کُجَازِی kujārē khē and the Ablative of the fem. Sing. کُجَازِان kujareā (frequently also written کُجَازِا) is generally used as an interrogative adverb, 'why?' 'what for?'

کیھی پِر پَرِین ڈکھی ڈَاقارِن دِی

In which wise wilt thou, o afflicted one! pass (thy time) without the bountiful? Sh. Jam. Kal. IV, 16.

تِھِئُو کُجَازُو قَبِيسَ کھی آچِئُو اینئی جَونِ

What has happened to Qais? having come they speak thus. Maj. 39.

کُجَازِی کھی تو کِئُو ھِینئی پَنْھَن جو حَان

Why has thy own state been made by thee thus?
Maj. 655.

§. 36.

VI. INDEFINITE PRONOUNS.

- 1) The indefinite pronoun **کو** kō, any one; some one.

The root of this indefinite pronoun is the same as that of the interrogative (Sansk. **कोऽपि**); the Formative Sing. and Plural is therefore identical in both pronouns.

SINGULAR.

Nom. **کو** kō; fem. **کا** kā.

Format. **کنهن** kāhē, com.
Instrum. {

Genit. **کنهن جو** kāhē jō etc.

Dative. **کنهن کھی** kāhē khē.

Accus. { **کنهن کھی** kāhē khē.
کو kō; **کا** kā.

Ablat. **کنهن کھان** kāhē khā.

PLURAL.

Nom. **کي** kē, com.

Format. { **کن** kane;
Instrum. **کین** kine.

Genit. **کن جو** kane jō etc.

Dative. **کن کھی** kane khē.

Accus. { **کن کھی** kane khē.
کي kē.

Ablat. **کن کھان** kane khā.

کم نہ اپنڈے کو بئو پنهن جی پڑکھئی ری
کنو نہ نین تھو کنهن کھی تون میرٹو مال دھرین

Nothing else will be of use to thee, except that,
which thou hast sown thyself;

Not a grain givest thou to any one, accumulating
thou hoardest up treasures. Mēnghō 10.

کی چیکن چین تی کی لھن سمرقندن سار

Some (lightenings) flash over China, some take notice
of the Samarcandis. Sh. Sār. IV, 12.

گرپان بی ن کن آھر انھیں آھیان

I do not other (work) for any, even his I am. Sh.
Um. Mār. VII, 5.

The emphatic form of this pronoun is also in
frequent use:

SINGULAR.

Nom. کوئی kōī, any one; fem. گائی kāī.

Format. گنهیں kāhī.

PLURAL.

Nom. کئی kēī, or گئیں kāī, kāī.

Format. گئی kanī or گنهیں kanhī.

در دو سن جی گئیں جو ہوندا مون جیها مشتاق

Because there will be at the door of my friends
some (= several) longing like me. Sh. Jam. Kal. VIII,
Epil.

گنهیں گنهیں ماڑھئیں پیشی گل گائی

To some, some men some (peculiar) knowledge has
been allotted. Sh. Sōr. I, 17.

Instead of the emphatic form of this pronoun کو
kō may also be repeated:

کو کو وین کلال جو پتی سر پشون

Some reproach of the liquor-seller (fem.) has fallen upon their gall-bag. Sh. Jam. Kal. IV, 18.

A neuter form of کو is کی kī, something, a little; it is not inflected.

گنو ڈھیلی ڈاکھری گمندان کی کار

With hard labour scoop a little out the heart from the sugar-cane. Golden Alphab. VI, 8.

With a negation کو signifies: no one, nobody, and کی kī: nothing; for emphasis' sake they are frequently reduplicated, in which case the negation is put between them, as: کو نہ کو kō na kō, nobody at all, کی نہ کی kī na kī, nothing at all.

هِن زَمَانِي مِين بَهْلُو سُو بَهَائِي
جَنْهُن وِياء نَه وَچْهَرَ کو نَه پُشْرُ نَه پَهَائِي
نَه کِي هَرَزَ نَه هَرْخَ کِي نَه کَهَتَهُو نَه کَهَاهِي
هِيتِه پُرَانِي مَتَهِي چِهَنَلَ لَحَ نَه لَوَه کَائِي

In this time that one is a good comrade
Who has no children, no buffalo calf, no son and no fortune;
Nothing in his bundle, nothing in his lap, no blanket, no sack,
A rope, at the bottom old and at the top broken, and no place whatever to live in. Golden Alphab. VII.

ھِتَوْنِيئِن هَمْرَاهَ تَهِيَنْدَه کُتَنْبَه مَنْجَهُونَ کو نَه کو

Not any one from thy family will be thy companion from hence. Mēnghō 3.

When كُو is followed by the auxiliary verb آهي āhe (is) with a negation, a contraction takes place, as: كُونههی kōnhē (instead of: كُو نَ آهي) there is nobody (m.), كَانههی kānhe (f.); كُونههیكُو kōnhēkō, there is nobody at all (m.), كَانههیكَا kānhēkā (f.); كِينههیكِي kīhēkī, there is nothing at all.

2) The compound indefinite pronoun جِيكُو jēkō, whoever.

The original form of this pronoun is جُوكُو jōkō, fem. جَاكَا jākā, which alone is in use in the Formative Sing. and Plural, in the Nominative Sing. and Plural however the form جِيكُو jēkō preponderates; it is composed of جِي jē, if, and كُو kō, literally: if any one. Instead of جِيكُو or جُوكُو the reduplicated relative جُوجُو jōjō (and as its correlative سُوسُو sōsō) is likewise in use; it is inflected in the same way as the single جُو (or سُو).

The neutral form of this pronoun, جِيكِي jēkī, whatever, is not inflected.

SINGULAR.

Nom. جِيكُو jēkō; fem. جِيكَا jēkā.

Format. { جَنهنْ كَنهنْ }
Instrum. { جَنهنْ كَنهنْ } jāhē kāhē.

Genit. جَنهنْ كَنهنْ jāhē kāhē jō etc.

Dative. جَنهنْ كَنهنْ jāhē kāhē khē.

Accus. { جَنهنْ كَنهنْ } كَههی jāhē kāhē khē.
جِيكُو jēkō; جِيكَا jēkā.

Ablat. كَنهنْ جَنهنْ كَههانْ jāhē kāhē khā.

PLURAL.

Nom. جیکی jēkē.

Format. }
Instrum. } جنِ کن Jane kane; جنِ کن Jane kine.

Genit. جنِ کن Jane kane jō etc.

Dative. جنِ کن کھی Jane kane khē.

Accus. { جنِ کن کھی Jane kane khē.
جیکی jēkē.

Ablat. جنِ کن کھان Jane kane khā.

جیگا ہوئیں ہیئتی میں قان سا مگال سنبھلیں

Whatever (word) be in his mind, hear that his word.

Maj. 43.

جیکی جپیندین جگدیس کھی سو سنگی تھینڈ سان

Whatever thou wilt pray to the Lord of the world,
that will be thy companion (i. e. to the other world).
Mēnghō 9.

Instead of جوکو jōkō the poëts very frequently use
کوچو, reverting the order of the two pronouns.

کا جا مگالہ مگری بیچل بندھاء مون

Whatever thing thou hast to say, o Bījalu, let me
hear that! Sh. Sōr. II, 17.

جي جي ون چنکو پھل نه تھا ٿئن سی سی وڌهي
باھر میں تھا وجھ جن

Which trees soever give no good fruit, those are
cut off and thrown into the fire. Matth. 7, 9.

There is also a reduplicated form of this pronoun:
جیکوکو jēkōkō, but it is only used in the Nominative Sing.
and Plural.

SINGULAR.

Nom. جیکوکو jēkōkō; fem. جیکاکا jēkākā.

PLURAL.

Nom. جیکیکی jēkēkē, com.

The neuter form of it is: جیکیکی jēkīkī.

جیکوکو پنهن جي بهاء تي بي سبب تهؤ کارڈجي سو
عَدَالَتْ جو ڏهاري تھيندو

Whosoever is angry with his brother without a cause, he will be guilty of judgement. Matth. 5, 2.

Annotation. Another compound of كو harkō, every one, whoever (Hindūstānī: harkōī); it is only used in the Singular and inflected regularly, as:

Nom. هرڪو harkō, fem. هرڪا harkā;

Format. هرڪنهن harkāhē, com.

§. 37.

VII. THE RECIPROCAL PRONOUN

پان pāṇa, 'self'.

The reciprocal pronoun in Sindhī is پان pāṇa, 'self', in person, in contradistinction to پان pāṇu, s. m., one's own person or personality. It is derived from the Sansk. آत्मा, soul, self, which becomes in Prākrit either अप्पा (Var. III, 48) or अप्पाण (Var. V, 45). From the latter Prākrit form appāṇa, the Sindhī پان has sprung by dropping the first syllable 'ap'.

Annotation. The Marāṭhī reciprocal pronoun āpaṇ points likewise back to the Prākrit appāṇa, whereas the Hindūstānī āp (possessive: ap-nā) is to be traced back to the Prākrit form appā; similarly the Panjābī: āp, possessive āp-nā. In Gujrātī both Prākrit forms reappear: āp, and possessive: apan-nō.

From the original signification of پَانَ pāna, 'soul' (like the Hebrew נֶפֶשׁ), its application may be easily explained. It refers in a sentence always to the chief-subject, be it distinctly expressed or only tacitly understood. In the Genitive (پَانَهُنْ جَوْ pāhā jō etc.), which serves as a possessive pronoun, it may be translated by 'own'; but at the same time it points out with a peculiar nicety the subject, to which it must be referred, and may then be translated by the respective possessive pronoun, required by the subject.

SINGULAR and PLURAL.

Nom. پَانَ pāna; self; masc. and fem.

Format. } پَانَ pāna.
Instrum. }

Genit. پَانَ جَوْ پَانَهُنْ جَوْ pāhā jō; پَانَهُنْ جَوْ pāhā jō; pā jō (in Lār).

Dative. } پَانَ کَھِی pāna khē.
Accusat. }

Ablat. پَانَ کَھَانَ pānā; پَانَ کَھَانَ pāna khā.

An adverbial form is پَانَھِیں pānahī, of, from, by himself or themselves, in person; in a similar sense the Ablative پَانَانَ pānā is also used.

پَانَھِیں سُنجَائِی پَانَ پَانَ گَرْ پَانَ لَھِی

پَانَھِیں پَسِی پَانَ کَھِی پَانَھِیں ھِیئِی مَحْبُوبُ

By himself he knows his own person; his own person takes notice of himself;

By himself he sees himself; by himself he is beloved. Sh. Kal. I, 18.

پَانَھِیں جَوْ آھِیں پَانَ آڈُو عَجِیبَنَ کَھِی

Thou theyself art thy own (i. e. thy soul's friend);

thou (thyself art) in presence of (thy) friends. Sh. Ābirī V, 12.

پُوجا گرِ مَه پَانَ کَھِي جَوْگِي رَکِھِي جَوْگُ

Do not worship thyself; o Jōgī, keep (thy) devotion!
Sh. Rāmakalī VII, 20.

تُون پَنَھَنْ جِي بَھاءُ کَھِي کِينَى چَوْنَدِينَ تَه مُون کَھِي

پَنَھَنْ جِي آکِھِه مُون کَثُرْ کَلَھَنْ ٿِي

How wilt thou say to thy brother: let me pull out
the mote from thy eye? Matth. 7, 4.

In this last sentence the subject, to which the reciprocal pronoun is to be referred, must be found out from the context or the emphasis of the speaker.

دھُر dhure is not a reciprocal pronoun, as alleged by Capt. Geo. Stack; it is the Locative of دھُر dhuru, 'extremity', 'exact spot' (Panjabī: dhur, adv.), used adverbially. The same is to be remarked of پِنڈِ pindē, which is the Locative of پِنڈِ pindū, s. m. 'body', and signifies: 'in person'. For this reason its Genitive is جو پِنڈِ pinda jō etc.

پَرْ پُجْھِ پِنڈِ پَانَھَنْ جَوْ مَنْجِھِسِ مُنْھِ پَایَوْ

But ask thy own body (i. e. thyself), having turned
thy face upon it. Golden Alphabet 43, 7.

'One another' is expressed in Sindhi in the following way:

ھِينَى ھِيَگَرَّا بِئِنِ کَھِي سَدَائِئِينَ سَارِينِ

Their hearts always remember each other. Maj. 200.

§. 38.

VIII. PRONOMINAL ADJECTIVES.

Under this head we class only such adjectives, as participate more or less of the nature of pronouns and are somewhat irregular in their inflexion, and such, as are derived from pronominal themes. All other adjectives, which may, according to their position in a sentence, supply the place of the pronoun, we exclude from this list, such as: فُلَانُو fulānō, a certain person, هِكِرُو hikirō, one, بِنُو bīnō, another, سَجُو sajō, whole, as they are treated and constructed as regular adjectives.

1) Indefinite pronominal adjectives.

We have to deal here with the pronominal adjectives سَبْعَ sabhu, whole, all, every one; the emphatic form of which is سَبْهُوئِي sabhōi; with the compound سَبْهُوكُو sabhukō, every one, and مِرْيُوئِي miryōi or miřōi, all, whole, every one.

a) The pronominal adjective سَبْعَ sabhu.

It is derived from the Sansk. सर्व, Prāk. सव्व; Hindūstānī: sab (Marāthī: sarv); in Sindhī b has been aspirated (as in Panjabī: sabh) on account of the elided r (see: Introd. §. 15, B. c.)

SINGULAR.

Nom. سَبْعَ sabhu; fem. سَبْعَةِ sabha.

Format. { سَبْعَ sabha, com.
Instrum. سَبْعَ sabha,

Genit. جَوَ سَبْعَ sabha jō etc.

Dative. كَهِي سَبْعَ sabha khē.

Accus.	{ كھي سبھا sabha khē. سبھا sabhu; fem. سبھا sabha.
--------	---

Ablat. سَبْحَةَ كَهَانَ sabha khā.

PLURAL.

Nom. ~~sab~~ sabhe, com.

Format. } سَبْهَنِ sabbhane, سَبْهَنِ sabbine; سَبْهِنِ sabhi-
Instrum. } nine; سَبْهَيْنِ sabhē.

Genit. سَبَّهْن جُ جُ sabhane jō etc.

Dative. سبھنے کھی sabhane khē etc.

Accus.	{ کھے سبھے 	سبھنے sabhane khē. سبھے sabhe.
--------	---	---

Ablat. سَبْهَنَانْ sabhaneā (سبهنان) سَبْهِنَانْ sabhinā).
سبهنهن کهان sabhane khā etc.

In the Nom. Plur. we find occasionally سبھی sabhē written, instead of سبھ sabhe. In the Formative Plural سبھیں sabhē may be used, instead of سبھنِ etc., when the noun immediately follows in the Formative (ੋ).

عَمَرْ سَبَهَ عَبَثْ وَقْتَ وِنجَائِمِ پَانِھِنْ جَا

My whole life is useless; my time (pl.) has been lost by me. Sh. Surāg. V, Epil.

آلَّهَ أُنَّ پِرْنَجِي جَا سَبْھِي کَاجَ سَرَنِ

By Allah all the undertakings of that friend are carried out. Maj. 688.

وَيَقْهَا پِرْهَنِ پِرْتِ سِينِ نِتْ شِرْمَايِرِ نِبِينَ

چِلَدْ سُونَهَارَا سَبَهِيں پِرِين بِنَا مُحَكَّفْ مُوچَارَا

Sitting they read with love, causing always their eyes to shed tears;

Volumes beautiful in all ways, and other elegant books. Maj. 140. 141.

سائِنَّی جو سُوْکنُدُ جو سَاجَنْ سَبِهَنَانْ سُنْهَنَوْ

It is an oath of the Lord (i. e. by the Lord), that my friend is the most beautiful. Sh. Barvō Sindhī II, 6.

b) The pronominal adjective سَبْهُوْتِی sabhōī.

The inflection of سَبْهُوْتِی, 'all', 'whole', 'every one', is somewhat irregular.

SINGULAR.

Nom. سَبْهُوْتِی sabhōī; fem. سَبَهَائِی sabhāī.

Format. سَبْهُوْتِی
Instrum. سَبْهُوْتِی } sabhēī; fem. سَبَهَائِی sabhāia.
etc. etc.

PLURAL.

Nom. سَبْهُوْتِی sabhēī, or: سَبَهَائِی sabhaī, com.

Format. سَبْهُوْتِی
Instrum. سَبْهُوْتِی } sabhiniī or: سَبَهَائِی sabhiniī.
etc. etc.

Ablat. سَبْهُوْتِی sabhināī or: سَبَهَائِی sabhineāī.

آءُ پِنْهُونْ پِیهِي دِنْتَرا سُورَ سَبْهُوْتِی

Come in, o Punhū! all pains are gone! Sh. Dēsī II, Epil.

سَبِهَنِي جِي سَيْدُ چَرِي آهِي اُتِ آمَانَ

The safety of all, says the Sayyid, is there. Sh. Abirī V, 6.

تُوْدِی كَهِي تَعْظِيمَ بِنْ سَبَهَائِی اَكِرِي

To Tōdī (Suhinī) belongs more honour than to all (others). Sh. Suh. III, 9.

c) The pronominal adjective سبھکو sabhukō.

The compound pronominal adjective سبھکو sabhukō is inflected as follows:

SINGULAR.

Nom. سبھکو sabhukō; fem. سبھگا sabhakā.

Format. سبھگنہن sabhakāhē, com.

etc. etc. etc.

PLURAL.

Nom. سبھکی sabhakē, com.

Format. سبھگن sabhakane.

etc. etc. etc.

There is also a neuter form of this pronoun: سبھکی sabhukī. The emphatic form سبھکوئی sabhukōī is also used (see کوئی).

سافون کھری سبھگا ھیئ سرھی سیاری

In Sāvan (July—August) every one slips (into the river), this one (goes into it) merry in the cold season. Sh. Suh. III, 17.

آچان ویله سبھگنہین ونجان واجھائی

I come at every time, using shifts I go. Sh. Barvō Sindhī II, 7.

پی پیالو عشق جو سبھکی سخھوں

Having drunk a cup of love we understood every thing. Sh. Kal. II, Epil.

d) The pronominal adjective مڑپوئی miryōī.

The pronominal adjective مڑپوئی miryōī or mirōī is inflected in the same manner as سبھوئی sabhōī.

SINGULAR.

Nom. مِرْيَاتِي miryōī or: مِرْيَةِي mirōī; fem. miryāī.

Format. مِرْيَاتِي miryēī or: مِرْيَةِي mirēī; fem. miryāia.

etc.

etc.

etc.

PLURAL.

Nom. مِرْيَاتِيّ miryēī or مِرْيَةِيّ mirēī; mirāī (in Lār); com.

Format. مِرْيَنِي mirinī; miryāni.

etc.

etc.

Ablat. مِرْيَانِيّ mirineā or: كَهَانَ مِرْيَانِيّ mirinī khā.

مِرْيَاتِيّ چَنْكُو وَنْ چَنْكُو پَهْلُ تَهْوَ دِئْيِي

Every good tree gives good fruit. Matth. 7, 17.

جِنْ فَاهِي جَكَ مِينَ دِيْنَهَ مِرْيَتِيّ دُون

There is no living in the world; all the days (of life) are two. Sh. Kal. II, Epil.

مِرْيَشُونْ موَكَلَ كَالَّهَ كَنْدَا وِيْ كَابَرِي

The devotees, taking yesterday leave from all, went off. Sh. Rāmakalī VII, Epil.

The Locative Sing. masc. مِرْيَتِيّ mirēī, 'in all', 'throughout', 'altogether', is very frequently used, where we would employ the simple adjective all, whole; but it is to be noticed, that the Locative مِرْيَتِيّ mirēī always follows immediately the noun, on which the stress is thus to be laid.

لَكَوْ كَوْسُو وَاء لَوْكُ مِرْيَتِيّ لَهَسْتُو

A hot wind has set in; the world in all (i. e. the whole world) has been singed. Sh. Ābirī I, 11.

ڏائڻو مِڙيڻي ڏت سَان گارِن گاندھه گکوڻ

The gravel-stone throughout (i. e. all) make red with blood for the sake of (thy) husband. Sh. Ābirī VIII, 8.

جَاجِكَ تُو مَتْهَاءِ مِلَكَ مِڙيڻي كهڙوڙيَان

O bard! upon thee (i. e. for thy sake) I sacrifice all (my) property. Sh. Sōr. IV, 10.

2) Correlative adjectives.

The Sindhi possesses a great facility to derive correlative adjectives from pronominal bases.

a) The pronominal adjectives, denoting 'quantity' are formed by affixing to the original Sanskrit-Prākrit bases or other bases formed alike, the adjectival termination rō, as: کيٽرڻ kētirō, how much? Sansk. कियत् Prāk. کےٽیا. As similar phenomenon is to be noticed in the cognate idioms, as Hindūstānī: kittā and kitnā; Panjābī: kit-nā; Marāthī: kitī or with the affix k: kitīk; Gujarātī: kēt-lō; but Bangālī: kat.

b) The pronominal adjectives denoting 'size', are formed by affixing to the respective pronominal base the termination: ڦڻ dō, as: ڪيڻ kēdō, how large? This termination is properly not an adjectival affix, but an adjective: ڦڻ vadō, 'great', the first syllable of which is dropped in this composition. This is clearly proved by the Marāthī, as: kē-vad̄hā, how great, and the Gujarātī: kē-vatō (but Panjābī: kē-dā, as in Sindhi).

All these pronominal adjectives admit again of a diminutive form, by adding the affix ṛō (see §. 11), as: ڪيڻ ڦڻ kēdirō, how small?

c) The pronominal adjectives denoting 'kind' are formed by adding to the pronominal bases kēha, jēha, tēha, ēha, hūa (ūha), the diminutive affix ṛō, in consequence of which the long vowel of the pronominal

base is shortened to its corresponding short one, as: كَهْرَوْ kēharō, of what kind or manner?

The pronominal bases, from which these three kinds of adjectives are derived, are: ē or hē, this; ō (ū) and hō (hū), that; the relative jō (jē), the correlative sō (tē), and the interrogative kē.

We exhibit them in the following survey:

From the base:	Quantity.	Size.	Kind.
ē or hē	أَيْتِرُو ētirō هَيْتِرُو hētirō this much.	أَيْدُو ēdō هَيْدُو hēdō as large as this	إِهْرَوْ ēharō هِئْرَوْ hiarō of this kind.
ō or hō	أَوْتِرُو ōtirō هَوْتِرُو hōtirō that much	أَوْدُو ōdō هَوْدُو hōdō as large as that	أَهْرَوْ uharō هُئْرَوْ huarō of that kind.
jō (jē) and sō (tē)	جِيتِرُو جَيْتِرُو as much	جِيدُو جَيْدُو as large	جِهْرَوْ جَهْرَوْ of which kind.
kē	كِيتِرُو كَيْتِرُو how much	كِيدُو كَيْدُو how large	كِهْرَوْ كَهْرَوْ of that kind.

All these correlative adjectives are inflected regularly, according to their respective termination (masc. and fem.).

1) Not to be confounded with كِيتِرُو is the interrogative pronominal adjective كَثُونْ kāō, which of more than two, Sansk. कथाम्; about its formation see Introd. §. 9.

§. 39.

**IX. PRONOMINAL SUFFIXES,
attached to nouns and postpositions.**

Instead of the inflected cases of the absolute personal and possessive pronouns the Sindhi uses very extensively the so-called suffixes or pronouns, which are affixed to nouns, postpositions (adverbs) and verbs. The use of these suffixes constitutes quite a peculiar feature of the Sindhi language and distinguishes it very advantageously from all the kindred idioms of India, which are destitute of pronominal suffixes; but at the same time the construction of the sentences is very frequently thereby rendered so intricate, that it presents great embarrassments to a beginner. In this respect the Sindhi quite agrees with the Paštō and the Persian, being the connecting link between the Indian and Iranian languages.

Here we shall describe the manner, in which the suffixes are attached to nouns and postpositions; the verbal suffixes will be treated in their proper place.

The pronominal suffixes, which are added to nouns and adverbs, are:

Singular.	Plural.
I pers. ۾ me.	۽ ڻ or ۾ون hڻ.
II pers. ۽ e.	ڙ va.
III pers. ۽ se.	ڦ ne or ڦ na.

The suffix of the I pers. Sing. me corresponds to the Prākrit Genitive Sing. मे my; the Persian suffix is ام am, Paštō me, as in Sindhi.

The suffix of the II pers. Sing. ۽ has sprung from the Sansk. Genitive Sing. ते, thy, t being elided in Sindhi according to Prākrit rule (see Introd. §. 7). In Persian

final e (tē) has been dropped and t preserved (= at), whereas the Paštō has retained the original form of this pronoun, only with transition of the tenuis into the media = o de.

The suffix of the III pers. Sing. se is to be referred to the Prākrit Genitive से (shortened from अस्य), literally: hujus. In Persian it has become ش, whereas in Paštō s has been changed to h (Zend hē) and then altogether elided = ئي ē.

The suffix of the I pers. Plur. ū or hū accedes to postpositions only, no suffix of the I pers. Plur. being in use with nouns. It is a contraction from the Prāk. Genitive Plur. अन्हो, the first syllable being dropped in Sindhi. The Persian form is مā, Paštō مُ mū or م um.

The suffix of the II pers. Plur. ; va is derived from the Sansk.-Prāk. Genitive Plur. वो; Persian on the other hand لش (pointing to the Sansk. Genit. Plur. युष्माकम्) but Paštō مُ mū (m = v).

The suffix of the III pers. Plur. ne or na has apparently sprung from an old pronominal base न na, which is already in Pāli substituted for सो, that; the Prāk. Genit. Plur. would be खेहं (cf. Lassen p. 325; Var. VI, 4), shortened ne, or na from खाण.

These suffixes, according to their etymology, supply, when attached to nouns, the place of possessive pronouns; but when joined with postpositions or adverbs, they may stand in lieu of any inflected personal pronoun. The suffix however, which properly belongs to the noun, may also be attached to the verb, as will be explained under the verbal suffixes.

§. 40.

I. Pronominal suffixes attached to nouns.

When a suffix accedes to a noun, its final vowel undergoes in some instances a change. But it is to be noticed, that the suffixes are not used promiscuously with nouns, but for the most part only with those referring to man, far less with those referring to animals or to inanimate objects.

In the Nominative Singular:

- 1) Nouns ending in 'u' undergo no change before the suffixes.
- 2) Nouns ending in ō generally shorten the same to 'u'; but ō may also keep its place before the suffixes.
- 3) Masc. nouns ending in ī change the same for euphony's sake either to yu or to ya.
- 4) Fem. nouns ending in ī change the same either to ya or shorten it to 'i'.
- 5) Nouns ending in 'e' (i) remain unaltered before the suffixes.

In the Formative Singular the suffixes accede to the final vowel without any further change, with the exception of nouns ending in ō, the Formative Singular of which terminates before suffixes in ā, and not in ē.

In the Nominative Plural a final long vowel is shortened respectively and final nasal n dropped before the suffixes; but final ī of masc. nouns is changed to ya, as in the Nom. Sing.

In the Formative Plural the suffixes accede to the termination ne without any further change.

Nouns ending in ū (ū) and ā are hardly ever found with suffixes; of nouns ending in 'a' there are some instances, but they are very rare, and only found in poëtry. On the whole the suffixes are for the most part attached

to nouns ending in 'u' and ō, far less to those ending in ī (masc. and fem.) and 'e'.

The way, in which the suffixes are attached to nouns, may best be learnt from the following examples.

1) Nouns ending in u (masc.)

Nom. Sing. نِينٌ nēnu, eye; Format. نِينَ nēna.
Nominative.

Sing.	I pers. نِيْنِمِ nēnume, my eye.
	II pers. نِيْنِيْ nēnue, thy eye.
	III pers. نِيْنِسِ nēnuse, his eye.

Formative.

Sing.	I pers. نِيْنِمِ nēname; نِيْنِهِمِ nēnahime.
	II pers. نِيْنِيْ nēnae; نِيْنِهِ nēnahe.
	III pers. نِيْنِسِ nēnase; نِيْنِهِسِ nēnahīse.

Nominative.

Plur.	II pers. نِيْنُوْ nēnuva, your eye.
	III pers. نِيْنِنِ nēnune, their eye.

Formative.

Plur.	II pers. نِيْنُوْ nēava; نِيْنِهِنُوْ nēnahīva.
	III pers. نِيْنِنِ nēnane; نِيْنِهِنِ nēnahine.

Nom. Plur. نِينَ nēna; Form. نِينِنِ nēnane.

Nominative.

Sing.	I pers. نِيْنِمِ nēname, my eyes.	Form. نِيْنِنِمِ nēnanime.
	II pers. نِيْنِيْ nēna-e, thy eyes.	نِيْنِنِيْ nēnani.
	III pers. نِيْنِسِ nēnase, his eyes.	نِيْنِنِسِ nēnanise.



	<i>Nominative.</i>	<i>Formative.</i>
Plur.	II pers. نِيَّنُو nénava, your eyes. III pers. نِيَّنِينِ nénane, their eyes.	نِيَّنِينِو nénaniva. نِيَّنِينِينِ nénanine.

In the Formative Sing. there is instead of the suffix me, the form hime also in use, as: نِيَّهِمِ nénahime; and instead of se we find likewise the form hise, as: نِيَّهِسِ nénahise. In the Format. Plur. the suffix of the II pers. ē is generally contracted with the final e of the termination ne to ē (ē) or even ī, or hě is affixed, to avoid a hiatus, as: نِيَّنِي nénanē, نِيَّنِي nénanī or: نِيَّنِه نِيَّنِه nénanehe.

In poëtry final 'u' is frequently lengthened again to ō before the suffixes; but final 'a' may also be likewise lengthened, if required by the metre, as: نِيَّنَانَ nénāna, instead of نِيَّنَ نِيَّنَ nénana.

Some nouns of this class, which do not change final 'u' in the Formative Singular, are somewhat irregular in attaching the suffixes. These are: پِی piu, father, بَهَاء bhāu, brother, مَاء māu, mother, دَهْيَ dhiu, daughter, نُهُ nuhu, daughter-in-law.

پِی piu, father.

SINGULAR.

Nomin. and Format.: پِی piu.

Sing.	I pers.	پِیمِ piume; پِیامِ piāme; پِنهِمِ pinhame; پِنهِمِ pinhime, my father.
	II pers.	پِیءِ piu-e; پِیاءِ piāe; پِنهِيِ piñhē, thy father.
	III pers.	پِيُسِ piuse; پِياسِ piāse; پِنهِسِ pinhase, his father.

Plur.	II pers. پیوا piuva; پیاوا piāva; پینھو pinhava, your father.
	III pers. پینھن piuna; پینھن pinhune, their father.

PLURAL.

Nomin. پیورا piura; Format. پیوران piurane or: پینس piune.

Nominative.

Formative.

Sing.	I pers. پیورم piurame, my fathers;	پیورانیم piuranime.
	II pers. پیوری piura-e, thy fathers; پینی piuni.	پینیم piunime.
	III pers. پیورس piurase, his fathers; پینس piunise.	پینسم piunime.

Plur.	II pers. پیورا piurava, your fathers; پینتو piuniva.
	III pers. پیوران piurana, their fathers; پینین piunine.

بھاء bhāu, brother.

SINGULAR.

Nominative and Formative بھاء bhāu.

Sing.	I pers. بھائیم bhāume; بھام bhāme; بھانیم bhāname, my brother.
	II pers. بھاء bhā-e; بھائي bhānē, thy brother.
	III pers. بھاس bhāse; بھانس bhānuse, his brother.

Plur.	II pers. بھاءو bhāuva, بھانو bhānuva, your brother.
	III pers. بھائنا bhāuna, their brother.

PLURAL.

Nomin.: بھائُر bhāura; Format.: بھائُرنا bhāurane or:
Nomin.: بھائُن bhāune. Format.:

<i>Nominative.</i>	<i>Formative.</i>
I pers. بَهَارُمْ bhāurame, my brothers. etc.	{ بَهَارَنِيمْ bhāuranime. بَهَانِيمْ bhāunime. etc.

مَأْ māu, mother.

SINGULAR.

Nominative and Formative: مَau.

	I pers.	مَأْمِعٌ māume; مَامٍ māme; مَانْهِيمٌ mānhime, my mother.
Sing.	II pers.	مَاءٌ māe; مَانِيٌّ mane, thy mother.
	III pers.	مَائِسٌ māuse; مَاسٌ māse; مَانِسٌ mānuse; مَانِسٍ mānise, his mother.
Plur.	II pers.	مَاءُوٰ māva; مَانُوا mānuva, your mother.
	III pers.	مَانِ māne; مَانِنٌ mānune, their mother.

PLURAL.

Nomin.: مَأْرَةٌ māra; Format.: مَائِنٌ māne.

Nominative. *Formative.*

I pers. مَأْرِمٌ māurame, my mothers; مَاعِنِيمٌ māunime.
etc. etc.

ڏھڻ dhiu, daughter.

SINGULAR.

Nomin. and Format. دھی dhiu (دھیا dhia).

Sing. I pers. دھیمُ dhiume; دھیمُ dhiame; دھینمُ dhī-nāme; دھینمُ dhīnime, my daughter.

Sing.	<table border="0"> <tr> <td>II pers.</td><td>dhiya-e; دھینی dhiyā-e;</td><td>thy daughter.</td></tr> <tr> <td>III pers.</td><td>dhiuse, دھنس dhiyās;</td><td>dhiase; دھینس dhiyās;</td></tr> </table>	II pers.	dhiya-e; دھینی dhiyā-e;	thy daughter.	III pers.	dhiuse, دھنس dhiyās;	dhiase; دھینس dhiyās;
II pers.	dhiya-e; دھینی dhiyā-e;	thy daughter.					
III pers.	dhiuse, دھنس dhiyās;	dhiase; دھینس dhiyās;					
		dhinuse, his daughter.					

PLURAL.

Nomin.: دھنر dhiaru; Format.: دھن دھن dhiune.

Nominative.

Formative.

I pers.	dharume, my daughters. دھن دھن dhiunime.
etc.	etc.

نھ نھ nuhu (or: نھ نھ), daughter-in-law.

SINGULAR.

Nominative and Formative: نھ نھ nuhu.

I pers.	nuhume; نھ نھ nuhame; نھ نھ nuhi-name; نھ نھ nuhinime, my daughter-in-law.				
Sing.	<table border="0"> <tr> <td>II pers.</td> <td>nuhu-e; نھ نھ nuhē; نھ نھ nuhinē, thy daughter-in-law.</td> </tr> <tr> <td>III pers.</td> <td>nuhuse; نھ نھ nuhase; نھ نھ nuhinise, his daughter-in-law.</td> </tr> </table>	II pers.	nuhu-e; نھ نھ nuhē; نھ نھ nuhinē, thy daughter-in-law.	III pers.	nuhuse; نھ نھ nuhase; نھ نھ nuhinise, his daughter-in-law.
II pers.	nuhu-e; نھ نھ nuhē; نھ نھ nuhinē, thy daughter-in-law.				
III pers.	nuhuse; نھ نھ nuhase; نھ نھ nuhinise, his daughter-in-law.				

Plur.	<table border="0"> <tr> <td>II pers.</td><td>nuhuva, your daughter-in-law.</td></tr> <tr> <td>III pers.</td><td>nuhune; نھ نھ nuhane, their daughter-in-law.</td></tr> </table>	II pers.	nuhuva, your daughter-in-law.	III pers.	nuhune; نھ نھ nuhane, their daughter-in-law.
II pers.	nuhuva, your daughter-in-law.				
III pers.	nuhune; نھ نھ nuhane, their daughter-in-law.				

PLURAL.

Nomin.: نھ نھ nuharu; Format.: نھ نھ nuhane.

Nominative.

Formative.

I pers.	nuharume, نھ نھ nuharume,
	my daughters-in-law.
	etc.

A noun with suffixes may be followed by post-positions; in this case the suffixes are added to the Formative of a noun.

مَا زَهْنِ مَائِسِ كَهْيَ تَهْنُونَ بَانَ بُجَهِينِسِ

The people said to his mother: ask him thyself.
Maj. 42.

أُهُوْ بُتْرُهْ بَنَ بَوِي جَوْ بَهَائِمِ جَوْ سُرْ وَدَهِي

May that thy son fall into the forest (i. e. away with that thy son), who will cut off my brother's head.
Story of Rāe Diāču p. 1.

أَمَرْ كَهْهِ كَهْرُهْ مُونْهَانَ وَنْجِي سَاتَهَرَهْ

O mother, away with thy house (literally: to the well with thy house); away from me goes the little caravan.
Sh. Hus. II, 7.

جَهْرَلَ تَهْ جَهَلِي سُنْهَنِي سَائِرَ سَثَ سَنْدِيَاسِ
جَنْهِنَ إَهَرِي جَائِي حَاجِزَانَ سَا مَرُ مَرْكِي مَائِسِ
بَسِينَ جِي بِنَاسِ تَهْ كِي عِشْقُ آنِثِينِ

By no perplexity was Suhinī kept back; in the stream
was her devotion;

From which poor (woman) such a one was born, that
her mother may well boast:

If thou seest her father, thou mayst also love him a
little. Sh. Suh. III, 13.

مَاءٌ بَهَائِرَهْ بَاهَرِ بِيَتَهَا آهِينِ

Thy mother and thy brothers are standing outside.
Matth. 12, 47.

مَائِسِ هِ بَهَائِرِنِسِ بَاهَرِ بِيَيِ سَائِسِ مَكَالَهَائِنُ كَهْرِيَوِ

His mother and his brothers, standing outside, wished
to speak to him. Matth. 12, 46.

وَهَانِ جَانِ مَاتِهِ حَرِي وَسَارِي وِينَانِ
تَانِ وَارِي چِينَيْ وَنْجِي هُنْتُونِ كِنْكِشُو كِينَانِ

When I sit in silence, having forgotten their abuses,
Then my heart goes like sand, moaning after them.
Maj. 679, 680.

أَجْ دَ مَكَالَهَاشُونَ هُونِ شِينَهَازِي نِجَهِري

To-day there is no talk (مَكَالَهَا) of theirs; they are
the whole day in the hut. Sh. Mūm. Rēnō V, 12.

2) Nouns ending in ő.

Nouns ending in ő do not differ essentially from those in 'u', as regards the annexion of the suffixes; they generally shorten final ő to 'u', but they may also retain the same in the Nom. Sing., which is frequently the case in poëtry. The Formative Sing. always terminates in 'a', not in ē, when followed by suffixes. In the Nomin. Plural final ā may be likewise preserved before suffixes, instead of being shortened to 'a'.

مَتَهُوٰ mathō, head.

SINGULAR.

Nom.: مَتَهُوٰ mathō; Form.: مَتَهِيٰ mathē = مَتَهِيٰ matha.

Nominative.

Formative.

Sing.	I pers.	مَتَهُمِيٰ mathume,	{ مَتَهِيٰ ¹⁾ mathame;
		my head;	مَتَهِيٰ mathahime.
	II pers.	مَتَهُيٰ ²⁾ mathu-e,	{ مَتَهِيٰ matha-e;
		thy head;	مَتَهِيٰ ²⁾ mathahe.
	III pers.	مَتَهُسِّ mathuse,	{ مَتَهِسِّ mathase;
		his head;	مَتَهِسِّ ²⁾ mathahīse.

1) In Sirō the people very commonly substitute 'i' instead of 'a' in the Formative Sing. as: مَتَهِيٰ mathime etc.

2) In poëtry the long vowels may be retained, as: مَتَهُوٰ mathō-e, مَتَهَانَ mathā-na.

Plur.	II pers. مَتْهُوْ your head; مَتْهُ مَتْهُونْ	
	mathuva, mathava; mathahīva.	
	III pers. مَتْهُنْ their head; مَتْهُنْ مَتْهُونْ .	
	mathune, mathane; mathahane.	

PLURAL.

Nomin.: مَتْهَا mathā; Format.: مَتْهَنْ mathane.

	<i>Nominative.</i>	<i>Formative.</i>
Sing.	I pers. مَهَمَّةٌ mathame, my heads;	مَهَنِمَةٌ mathanime.
	II pers. مَتَهَمٌ matha-e, thy heads;	{ مَهَنِيٌّ mathani; مَهَنِيَّةٌ mathanihe.
	III pers. مَسَهَمَةٌ mathase, his heads.	مَهَنِسَةٌ mathanise.
Plur.	II pers. مَتَهَمُونَ mathava, your heads.	مَهَنِيونَ mathaniva.
	III pers. مَتَهَمِينَ mathane, their heads.	مَهَنِينَ mathanine.

كىيْر آنهىيں كىتهان ھلىپن كُجَاڙو نالۋە

Who art thou, whence comest thou, what is thy name?

Maj. 167.

جِتی نَظُرُ نَاتھے جو اُتھی اُتَاراَنَ

اہی اُھنجائان لِکا بھئن لوک میں

Where the sight of the Lord is, there are their abodes.

These are their tokens: concealed they wander about
in the world. Sh. Rāmak. II. 9.

3) Nouns ending in ī (masc.)

Nouns ending in ī (m.) generally change the same to ya, far less to yu, before the accession of the suffixes; in the Formative Sing. ē must always be changed to ya. The same is the case in the Nom. Plur., so that only the context can decide, whether a noun is put in the Nominative or Formative Sing. or in the Nominative Plural.

In poëtry a final short vowel may be lengthened before a suffix, as: دَهْنِيَّا سِ dhanyāse, instead of: دَهْنِيَّسِ dhanyase.

SINGULAR.

Nom.: دَهْنِيٰ dhanī, master; Form.: دَهْنِيٰ dhanya.

	<i>Nominative.</i>	<i>Formative.</i>
Sing.	I pers. { دَهْنِيَّمِ dhanyame, دَهْنِيَّمِ dhanyame. دَهْنِيَّمِ dhanyume, my master.	
	II pers. { دَهْنِيَّيِ dhanya-e, دَهْنِيَّيِ dhanya-e. دَهْنِيَّيِ dhanyu-e, دَهْنِيَّهِ dhanyahe. thy master.	
	III pers. { دَهْنِيَّسِ dhanyase, دَهْنِيَّسِ dhanyase. دَهْنِيَّسِ dhanyuse, his master.	
	II pers. { دَهْنِيَّوَ dhanyava, دَهْنِيَّوَ dhanyava. دَهْنِيَّوَ dhanyuva, your master.	
	III pers. { دَهْنِيَّينِ dhanyane, دَهْنِيَّينِ dhanyane, دَهْنِيَّينِ dhanyune, their master.	
Plur.		

PLURAL.

Nom.: دهْنِي dhanī; Format.: دهْنِيُّنِ dhanuyune.

	<i>Nominative.</i>	<i>Formative.</i>
Sing.	I pers. دهْنِيَمِ dhanyame, دهْنِيُّنِيمِ dhanyunime. my masters.	
	II pers. دهْنِيَّيِ dhanya-e, دهْنِيُّنِي dhanyuni. thy masters.	دهْنِيُّنِيَهِ dhanyunehe.
	III pers. دهْنِيَسِ dhanyase, دهْنِيُّنِسِ dhanyunise. his masters.	
Plur.	II pers. دهْنِيَوَ dhanyava, دهْنِيُّنِيَوَ dhanyuniva. your masters.	
	III pers. دهْنِيَنِ dhanyane, دهْنِيُّنِينِ dhanyunine. their masters.	

وِيرَقَارَ وُجُودَ مِينَ پَرِيمِ جِي پَجَارَ

There is constantly in my body the talk of my friend. Sh. Suh. IV, 7.

دَهْنِيَمِ كَرْ مَهْ دَهَارَ پَازُونَ تَنِ پَرِينِ كَهَانَ

O my master, do not make apart (thy) quarter from those friends. Sh. Barvō III, 5.

جيَدانَ سَدَهُرُ سُكَهَنِيَاسِ تِيدَانَ وَهِيَ وَهَ سَامُهُونَ

Because her steersman is sturdy, therefore she floats facing the current. Sh. Surāg. III, 6.

4) Nouns ending in ī (fem.)

Nouns ending in ī (fem.) either shorten final ī to 'i' before the suffixes or change it to ya; the latter is always the case with adjectives and participles ending in ī. The termination of the Nomin. Plur. ū is shortened to 'u' and the final nasal dropped before the suffixes.

SINGULAR.

Nom.: بَائِي bāī, lady; Format.: بَائِيَّ bā-ia.

	<i>Nominative.</i>	<i>Formative.</i>
Sing.	I pers. بَائِمِ bāime,	بَائِمِ bāyame.
		بَائِمِ bāyame, my lady.
	II pers. بَائِيَّ bāyē,	بَائِيَّ bāya-e.
		بَائِيَّ baya-e, thy lady.
	III pers. بَائِسِ bāise,	بَائِسِ bāyase.
		بَائِسِ bāyase, his lady.
Plur.	II pers. بَائِرَّ bāiva,	بَائِرَّ bāyava.
		بَائِرَّ bāyava, your lady.
	III pers. بَائِنِ bāine,	بَائِنِ bāyane.
		بَائِنِ bāyane, their lady.

PLURAL.

Nom.: بَائِيُون bāyū; Format.: بَائِيْنِ bāyune.

	<i>Nominative.</i>	<i>Formative.</i>
Sing.	I pers. بَائِيْمِ bāyume,	بَائِيْنِمِ bāyunime.
		my ladies.
	II pers. بَائِيْيِ bāyu-e,	بَائِيْنِي bāyunī.
		thy ladies.
	III pers. بَائِسِ bāyuse,	بَائِنِسِ bāyunise.
		his ladies.
Plur.	II pers. بَائِرَّ bāyuva,	بَائِنِرَّ bāyuniva.
		your ladies.
	III pers. بَائِيْنِ bāyūne,	بَائِنِينِ bāyunine.
		their ladies.

In poetry final ī is occasionally not changed to ya, but simply to 'a', as:

جِیگا پُچنڈم سَا

if there is any power of mine, it is that. Sh. Kēd. IV, 9.

پُھی puphī, a father's sister, has, besides the regular forms, also پُھنِم puphināme or: پُھنِم puphinime.

چوٽِ ہنئی مَاهَ چَنْدَرِ جِنَّی پُرَّ مِیں پَاگِرِ یاسِ

Like the moon on the fourteenth of the month was
his turban in the plain. Sh. Kēd. V, 1.

کوٽهی گنهن نے پچھیا آندہ آندہ وہیان

Not by any messenger have they been asked; inside
is their grief. Sh. Rāmak. VI, 4.

5) Nouns ending in e (fem.)

Nouns ending in ē remain either unaltered before suffixes or change final ē (i) to ya, as well in the Nominate as in the Formative Singular.

SINGULAR.

Nom.: چوکر čōkare, girl; Format.: چوکر.

Nominative.

Formative.

I pers.	چهوْگرِم	čhōkarime, thy girl; the same.
	چهوْگرِیم	čhōkaryame.
Sing.	چهوْگرِی	čhōkarē, thy girl; the same.
	چهوْگرِیَ	čhōkarya-e.
III pers.	چهوْگرِس	čhōkarise, his girl; the same.
	چهوْگرِیَس	čhōkaryase.

Plur.	II pers.	{ چهُوكِرَوْ چهُوكِرِيَوْ	čhōkariva, your girl; the same. čhōkaryava.
	III pers.	{ چهُوكِرَنْ چهُوكِرِيَنْ	čhōkarine, their girl; the same. čhōkaryane.

PLURAL.

Nom.: چهُوكِرِيُونْ čhōkaryū; Form.: چهُوكِرَنْ čhōkarine.

		Nominative.	Formative.
Sing.	I pers.	چهُوكِرِيُمْ čhōkaryume, my girls.	چهُوكِرِيْمِ čhōkarinime
	II pers.	چهُوكِرِيُّ چهُوكِرِيُّ thy girls.	چهُوكِرِيْيِ čhōkarinī
	III pers.	چهُوكِرِيُسْ چهُوكِرِيُسْ his girls.	چهُوكِرِيْسِ čhōkarinise.
Plur.	II pers.	چهُوكِرِيَوْ چهُوكِرِيَوْ your girls.	چهُوكِرِيْوِ čhōkariniva
	III pers.	چهُوكِرِيَنْ چهُوكِرِيَنْ their girls.	چهُوكِرِيْنِ čhōkarinine.

The substantive noun جوءُ jōe or زَوْ zōe, wife, presents, when joined by suffixes, some irregularities, as:

SINGULAR.

		Nominative.	Formative.
Sing.	I pers.	{ جوئِيمْ چهُوكِرِيَمْ جويَمْ چهُوكِرِيَمْ jōime, my wife. jōyame; jōname; جوئِهمْ چهُوكِرِيَهَمْ جويَهمْ چهُوكِرِيَهَمْ jōnhame; jōnime; جوئِهمْ چهُوكِرِيَهَمْ جويَهمْ چهُوكِرِيَهَمْ jōnhime;	{ The same.

	<i>Nominative.</i>	<i>Formative.</i>
Sing.	II pers. { جوئی jōē, جوئیِي jōye, thy wife.)	
	III pers. { جوئیِي jōya-e. جوئیِي jōnē, جوئیِي jōnhē.	{ The same.
	III pers. { جوئیسِ jōise, جوئیسِ jōyase, his wife. جوئیسِ jōnase; جوئیسِ jōnhase.	{ The same.
Plur.	II pers. { جوئوَ jōiva, جوئوَ jōyava, your wife.	{ The same.
	III pers. { جوئواَ jōnavा, جوئواَ jōnhava. جوئينِ jōine, جوئينِ jōyane, their wife. جوئنِ jōnane, جوئنِ jōnhane.	{ The same.

PLURAL.

	<i>Nominative.</i>	<i>Formative.</i>
I pers.	جوئیمِ jōyume, my wifes. etc.	جوئینِ jōyunime. etc.

جَلْهِيْن هُو عَدَالَتْ جِي گَادِيْ تِي وِيَشَهُو تَلْهِيْن جوئیسِ

چَوَائِي مُؤْكِلِيْسِ

When he was seated on the judgement seat, his wife sent him word. Matth. 27, 19.

The other nouns, ending in ū, ā, 'a' are generally not used with suffixes, though occasionally one or another is found with a suffix; in this case final ū is changed to 'u' in the Nominative, and in the Formative to ua, whereas ā and 'a' keep their place before suffixes.

جی کا جماداں¹⁾ سا منجھے موندر کندری

Whatever their lifetime is, it has been spent in sorrow.
Sh. Rāmak. III, 4.

§. 41.

II. PRONOMINAL SUFFIXES attached to Postpositions and Adverbs.

The rules, according to which pronominal suffixes are attached to nouns, are also applicable in reference to postpositions and adverbs. Any pronominal suffix may be joined with a postposition, but with most of them only the suffix of the third person Singular and Plural is in use. It is however quite optional in Sindhī, either to subjoin a pronominal suffix to a postposition, or to put the absolute pronoun before it in the Formative, with or without the Genitive case-sign جی, as: وَقِسِیٰ vatise, with him, or: وَتِ هُنْ huna vate.

1) The postposition سندو sandō.

سندو sandō is originally not a postposition, but an adjective, and therefore declinable, as well as جو, the Genitive case-sign, for which it is very frequently substituted (see §. 18). It corresponds to the Panjabī sandā, being (Sansk. part. pres. सन्ता = सन्) and signifies therefore: 'belonging to'. It is now used as a regular postposition, chiefly in connexion with suffixes, before such nouns, to which suffixes are not attached, either for the sake of the final vowel, or for perspicuity's sake, or, as in poetry, for the sake of the metre.

1) Short 'a' may be lengthened to ā in poetry for the sake of the rhyme.

SINGULAR.

Masc. سَنْدُو sandō.

Nom.: سَنْدُو sandō.

Form.: سَنْدَا sanda.

Sing.	I pers. سَنْدُمِ sandume, my.	سَنْدَمِ sandame.
	II pers. سَنْدُكِ sandu-e, thy.	سَنْدَكِ sanda-e.
	III pers. سَنْدُسِ sanduse, his.	سَنْدَسِ sandase.

Plur.	I pers. سَنْدُونِ sandū, our.	سَنْدَشُونِ sanda-ū.
	II pers. سَنْدُو sandava, your.	سَنْدَوِ sandava.
	III pers. سَنْدُنِ sandune, their.	سَنْدَنِ sandane.

PLURAL.

Nom.: سَنْدَا sandā. Form.: سَنْدَنِ sandane.

Sing.	I pers. سَنْدَمِ sandame, my.	سَنْدَنِيمِ sandanime.
	II pers. سَنْدَا sanda-e, thy.	سَنْدَنِي sandani.
	III pers. سَنْدَسِ sandase, his.	سَنْدَنِيسِ sandanise.

Plur.	I pers. سَنْدَشُونِ sanda-ū, our.	سَنْدَنِيشُونِ sandineū.
	II pers. سَنْدَوِ sandava, your.	سَنْدَنِيفِ sandiniva.
	III pers. سَنْدَنِ sandane, their.	سَنْدَنِينِ sandanine.

It has been stated already (see: nouns ending in ō, §. 40, 2) that ō and ā may also be preserved before the suffixes, as: سَنْدُومِ sandōme, سَنْدَاسِ sandāse etc.

Fem.: سندی sandī.

SINGULAR.

	Nominative.	Formative.
Sing.	I pers. سندیم sandyame, my.	The same.
	II pers. سندیتی sandya-e, thy.	,
	III pers. سندیس sandyase, his.	,
Plur.	I pers. سندیتوں sandyau, our.	,
	II pers. سندیتو sandyava, your.	,
	III pers. سندیتین sandyane, their.	,

PLURAL.

	I pers. سندیم sandyume, my.	سندینم sandyunime.
Sing.	II pers. سندیتی sandyu-e, thy.	سندیتی sandyuni.
	III pers. سندیس sandyuse, his.	سندیس sandyunise.
Plur.	I pers. (not in use).	(not in use).
	II pers. سندیتو sandyuva, your.	سندیتو sandyuniva.
	III pers. سندیتین sandyune, their.	سندیتین sandyunine.

The Plural of سندو is very little in use, preceding a noun in the Plural generally in the Singular.

سوئی سائیھہ منہن جو ساجن جیت سندو

Even that is my native country, where my sweetheart is. Maj. 86.

راج پرتو رب کہی سومرا سندو

Thy government, o Sūmarō! has been reconciled to the Lord. Sh. Um. Māruī VI, Epil.

مَا زَفُونْ ثِينَدَا مِيهَنَا جِيكي سِينَ سَندَاد

The people (and) whosoever are thy relatives, will give thee reproaches. Maj. 292.

رَالِنْ مَتْهِي بَهْ جَوْقِيُونْ

مُرْسِنْ مَتْهِي وَارْ

هَتْهِينْ سُوقِيُونْ

مَتْهِينْ چَوْقِيُونْ

إِهِي سَندَنْ آچَارْ

The women have on the head two plaits,

The men have on the heads hair:

In the hands sticks,

On the heads plaits:

These are their habits. Verses of the Māmuīs.

جَنَّتْ سَندَيَنْ جُودَ فَائِقَ هَلِيَا فِرْدُوسَ ثِي

The garden (of Eden) is their place; the noble ones have gone to Paradise. Sh. Kēd. IV, 5.

In poëtry سَندَوْ is now and then used without suffixes, which must then be supplied from the context:

لَدَهَائِي لَطِيفُ چَوي سَندَا ثَانَ ثِسَنْ

The worthy ones, says Latif, see his gifts. Sh. Sōr. I, 14.

2) Postpositions ending in 'u'.

سَانْ sanū, with.

SING.

PLUR.

I pers. سَانِمِ sānume, with me. | سَانُهُونْ sānuhū, with us.

II pers. سَانِي sānu-e, with thee. | سَانُوْ sānuva, with you.

III pers. سَانِسِ sānuse, with him. | سَانِنْ sanune, with them.

In the same way the suffixes are attached to سین sēnu, with. In the third person Plural we meet often in poëtry the form سینان sēnāna or سینان sēnāne, instead of سینون sēnūne.

جَان جَان سَانِي سَاهُ تَان پَازِجْ كُو مَهْنْهُنِي سَان

As long as there is a breath with thee, compare none with Punhū. Sh. Ma;đ. V, 5.

مُنْهُن جُو سَاهُ وِئُو سِينَان آيِل وَهَان كِينِي بَهْنْبَهُورَ مِين

My soul is gone with them, o mother! how shall I sit in Bhambōru? Sh. Hus. XI, Epil.

3) Postpositions ending in ē or ē (ē).

كَنِ kane or كَنِي kane, near, with, to.

SING.	PLUR.
I pers. كَنِيم kanime, to me.	كَنِيون kanēū, to us.
II pers. كَنِي kanē, to thee.	كَنِيو kaniva, to you.
III pers. كَنِيس kanise, to him.	كَنِين kanine, to them.

About the derivation of كَنِ see §. 16, 4.

Other postpositions of this kind are: كَغَرِ gare, to; كَتَ vate, near, with; كَمْجُو manjhe, in; كَهِتَهِ hēthe, below etc. Before the suffix of the third person Sing. final i (e) is often lengthened to ī, as: وَتِينِس vatīse, near him, and before the suffix of the third person Plur. to ī, as: مَنْجُهِينَ manjhīna, in them.

اِیک قَصْرِ دَر لَکھ سَهْسِین کَنِکھیوں

In one palace there are lakhs of doors, in thousands are to it windows. Sh. Kal. I, 23.

جِیگَدِھیں اُنِ کَنْٹُون مَارِئُو تَلِھیں بُنْ کَھِتَنْ اَسَاهِنْ جو آہی

If we are beaten by them, even then it is our advantage. Sindhi Read. Book, p. 64.

کَا جَا مَکَالِہ مَگَرِی بِیَجَلَ بُنْدَھَاء مُون

Whatever be the matter with thee, o Bījalu, let me hear that. Sh. Sōr. II, 17.

گَرِنْ مَه مَکَرِھِیچ رُوئِی بَعِیج مَه پَدِھِرو

Do not unbosom thyself to them; weeping do not make it public. Sh. Ripa I, 8.

سَنْدِس چِیلا وَتِینِس آیَا

His disciples came unto him. Matth. 5, 1.

Postpositions and adverbs ending in ē are treated differently; they either retain ē before the suffixes or they shorten it to ě (i); thus the postposition کھی khē, the case-sign of the Dative or Accusative, retains its final ē before the suffixes, as: کھیس khēse, to him (her, it), khēne or کھیں khēna, to them, whereas اُتی utē, upon, shortens final ē to ě (i) as: اُتیس utise, upon him (her, it) or: اُتھیس utehise; اُتین utine, upon them or: اُتھین utehine. Others again vary, as: مَتَھِی mathē, upon (properly the Locative of مَتَھُو mathō, the head), مَتَھِی matha-e, upon thee (the Formative of مَتَھُو), but مَتَھِسِ mathise, upon him (being) properly the Locative of مَتَھُ, the top).

چوْمَاسُو چارِ مَاهَ مَتَهِيٌّ وَسِنَا مِينَهُ

During the rainy season, four months, rains have fallen upon thee. Maj. 646.

مَتَهِسِ نَاهِ مَلَامُ جِي كِي پُچُھِين پُچُھُ سُو

There is no reproach upon it; if thou wilt ask anything, ask it. Sh. Khambh. I, 10.

To the postposition مِين mē (in) the suffixes are attached in the following manner: مِينِسِ mēse, in him (her, it) or: مِينِسْ maīse (in Sirō); مِينُونْ maīnū, in us; مِينِ mēne or مِينَ mēna (in Sirō: مِينَ maina) in them.

4) Postpositions ending in ā, ā, āū, ō.

Those, which terminate in ā, remain unaltered before a suffix, as: کِيٹا¹⁾ to thee, کِناسِ kēnāse, to him, کِيٹاں kēnāne, to them. Similarly کَهَانِ khā, from, as: کَهَانِسِ khāse, from him, کَهَانِ khane, from them (the final nasal being dropped before a following dental n); مَتَهَانِ mathā, from upon (properly the Ablative of mathō, the head), مَتَهَانِيٌّ mathāe, from upon thee, مَتَهَانِسِ mathāse, from upon him; پُتَهَانِسِ puthiāse, from behind him, after him (properly the Ablat. of پُتَهِ puthe, the back).

Before the suffix of the third person Plural a euphonic 'i' is occasionally inserted, especially in poëtry, as: مَنْجَهَانِسِ manjhāine, instead of: مَنْجَهَانِ manjhāne, out of them.

Those ending in āū, āu, āu (termination of the Ablat. Sing.) remain likewise unchanged before suffixes, the final

1) This postposition or adverb is never found without suffixes.

nasal only being dropped before them, as: مَتَهَاٰنِسْ mathāuse, from upon it, مَتَهَاٰنُو mathāuva, from upon you; كَهَاٰنِسْ khāuse, from it, كَهَاٰنِسْ khāune, from them.

Those ending in ő change it to ā before suffixes, as: پُشَّانْسِ puāse, behind him (from پُشَّونْ puō).

قَدِّهِنْ مَاءُ پُجَّهِي كَهِي مَجِّي كَهَّرِي لَكِي كِينَاهْ

Then the mother asked Majnō: what (matter) has happened to thee? Maj. 44.

آَقِنْ مُنْهُنْ جَا آَنْكَرِّا كَهَلَ نَ بَوِي كِينَانْ

My limbs melt, no languor befalls them. Sh. Khāhōrī, Epil. I.

آنُونْ پَانْ مَتَهَاٰنِي كَهُورِيَانْ إِينَهِيَنْ چَيَاٰنِيَنْ

I sacrifice myself for thee; thus he spoke. [Maj. 755.

سُو سَبَهُوٰئِي حَالُ مَنْجَهَاٰنِيَنْ مَعْلُومُ تَهِيَيْ

That whole state becomes known out of them. Sh. Kal. I, 17.

قَانْ سُو عَيْنُ جُو غَيْنُ جِي مَتَهَاٰنِسْ نُقْطَهُ ڈُورِ گَرِيَنْ

Then that, which is ȝain, becomes ȝain, if thou remove from it the dot. Sh. Kal. I, 21.

هِيَيْ سِرُ سَماَنُو كَهُوَثَ مَتَهَاٰنُو كَهُورِيَانْ

This head is ready; o bridegroom, for you I sacrifice it. Sh. Kēd. IV, 8.

إِعَزَّا ڈِينَهِ إِينَدَا جُو كَهُوَثُ كَهَاٰنِيَنْ كَهِيَسِيُو

Such days will come, that the bridegroom will be taken from them. Matth. 9, 15.

SECTION III.

THE VERB.

The great deterioration, the modern Indian languages have undergone, is nowhere more apparent, than in their conjugational process. They have lost nearly all the Sanskrit tenses, especially those of the Past, which were too intricate for the conception of the vulgar, and have therefore been compelled to have recourse to compositions, in order to make up for the lost tenses. They differ very greatly as to the method, which they have followed in this respect, every one of them exhibiting some peculiar features, which are not to be met with in the other idioms.

Chapter XII.

Formation of the verbal themes, the Imperative and the Participles.

§. 42.

Formation of the verbal themes.

I. We have seen already (§. 7, 2) that the Infinitive of the Sindhi verbs, terminating in *anu*, corresponds to the verbal noun of the Sanskrit and Prākrit. The root of the Sindhi verb is therefore not to be sought in the Infinitive, but in the Imperative, which exhibits the crude form of the verb without an additional increment, except that of the final vowel, which is no part of the verbal root.

Properly speaking there is only one class of verbs in Sindhi, as all verbs, with a slight difference, are inflected alike. There are therefore no different conjugations, as in Sanskrit, but the same rules of inflection apply equally to all verbs.

In some tenses though there is a marked difference between neuter and active verbs, and we may therefore, for practical purposes, divide the Sindhi verbs into neuter and active ones.

1) The neuter or intransitive verb ends in the Infinitive in *aṇu* and in the Imperative in 'u', as:

هَلْن hal-aṇu, to go, Imper. **هَلْ** hal-u, go.

وَرْن var-aṇu, to return, " **وَرْ** var-u, return.

But in derivative verbs, where the termination of the Infinitive is preceded by ā, the Infinitive ends, for euphony's sake, in *iṇu*, as:

كَارَانْ kārā-iṇu, to be blackish, Imper. **كَارَ** kārā-u.

When the verbal root ends in short 'a' or 'i', a euphonic v is inserted between it and the increment of the Infinitive, as:

پُونْ pa-v-aṇu, to fall, Imper. **پُو** pa-u.

نِونْ ni-v-aṇu, to bow, " **نِو** ni-u.

2) The active or transitive verb ends in the Infinitive likewise in *aṇu* (in Sirō commonly in *iṇu*), and in the Imperative in 'e' (and partly in 'u'), as:

جَهَلْن jhal-aṇu, to seize, Imper. **جَهَلْ** jhal-e.

پُھْرْن phur-aṇu, to plunder, " **پُھْرِ** phur-e.

But when the increment of the Infinitive is preceded by 'a', ā and ō, the Infinitive ends, for euphony's sake, in *iṇu*¹⁾, as:

مَيْنْ ma-iṇu, to measure, Imper. **مَيْ** ma-e.

گَالَهَايْنْ gālhā-iṇu, to speak, " **گَالَهَا** gālhā-e.

ڈَھُوئْنْ dhō-iṇu, to carry, " **ڈَھُو** dhō-e.

1) Some Sindhis, especially the Musalmāns, write and pronounce instead of āiṇu : ā-aṇu or contracted: aṇu.

If a verbal root (active or neuter) end in ī and ū, these vowels are respectively shortened before the increment of the Infinitive, as:

پِنْ pi-anu, to drink, Imper. پِيُ pī-u.

پُونْ pu-anu, to string beads, „ پُوُ pū-u.

In some instances radical ō is likewise shortened to 'u' in the Infinitive, as:

دھونْ dhu-anu, to wash, Imper. دھوُ dhō-u.

رُونْ ru-anu, to weep, „ روُ rō.

A number of Sindhi verbs have a different form when used in a neuter or active sense, but it would be wrong to say, that such neuter verbs are changed into an active form; they recur to a different Sanskrit form, from which they are derived and must therefore be considered as independent verbs.

The most common of these are:

Neuter.	Active.
أُجَاهَانْ ujhāmanu, to be extinguished.	أُجَاهِينْ ujhāinu.
أُذَامَنْ udāmanu, to fly	أُذَائِنْ udāinu.
بَجَهَانْ bajhanu, to be bound	بَندَهَنْ bandhanu.
بُجَهَانْ bujhanu, to be heard	بُنْدَهَنْ bundhanu.
بَهَاجَانْ bhajanu, to be broken	بَهَاجِنْ bhañanu.
بُهْجَانْ bhujanu, to be fried	بُهْجِنْ bhuñanu.
بَهَارَانْ phātanu, to be torn	بَهَارَنْ phāranu.
جَاهَانْ jāpanu, جَمَانْ jamanu,	جَهَانْ jananu.
چُهَپَانْ čhupanu, to be touched	چُهَفَنْ chuhanu.
چُهَجَانْ čhijanu, to be plucked	چُهَنْ chinanu.

Neuter.

Active.

دھوپنُ	dhōpanu, to be washed . . .	دھونُ	dhuanu.
ڈبھانُ	ḍubhanu, to be milked . . .	ڈھنُ	ḍuhanu.
ڈاچانُ	ḍajhanu, to be envious . . .	ڈھنُ	ḍahanu.
ڈھرائِنُ	ḍhrāpanu, to be satiated . . .	ڈھرائِنُ	(ڈھرائِنُ).
		ḍhra-iṇu	
راجھانُ	rajhanu, to be boiled	رندھنُ	randhanu.
راھانُ	rahanu, to remain	رکھنُ	rakhanu.
سچنُ	sujanu, to be heard	سشنُ	sunanu.
کسَنُ	kusaṇu, to be killed	کھنُ	kuhanu.
کھاجنُ	khājanu, to be eaten	کھائِنُ	khāinu.
کھامنُ	khamanu, to burn	کھائِنُ	khāinu.
کھاجنُ	khajanu, to be raised	کھائِنُ	khananu.
گسَنُ	gasanu, to be abraded	گھنُ	gahanu.
لبَنُ	labanu, to be reaped	لشُنُ	lunanu.
لبَھنُ	labhanu, to be obtained . .	لھنُ	lahanu.
لوسَنُ	lūsanu, to be scorched . . .	لوھنُ	lūhanu.
مَائِنُ	māpanu,	مَائِنُ	māinu.
ماَمانُ	mamaṇu,		
مُسَنُ	musanu, to have ill luck . . .	مُھنُ	muhanu.
سَامَنُ	visāmanu, to be extinguished .	وسَائِنُ	visāinu.
وَکَامَنُ	vikamanu,	وِکَنُ	vikiṇanu.
وِکَنُ	vikanu,		
وَھَامَنُ	vehāmanu, to be passed . . .	وِھَائِنُ	vehāinu.
ھَپَامَنُ	hapāmanu, to be lessened .	ھَپَائِنُ	hapāinu.
یَبَھَنُ	yabhanu, to be copulated . .	یَهَنُ	yahanu.

II. Almost from every neuter or active verb a Causal may be derived. Those causals, which have sprung from a neuter verb, are, as regards their signification, active, whereas those, which are derived from an active verb, are doubly active.

The Causal is derived by adding to the root of a verb the long vowel ā, to which the increment of the Infinitive accedes as usual; e. g.:

رِجَانُ, virčanu, v. n., to be tired; causal: **وَرِچَائِنُ**, vir-č-ā-inu, to cause to be tired or to tire.

دَسَانُ dasanu, v. a., to show; causal: **ذَسَائِنُ** dasā-inu, to cause to show.

دِهْوَانُ dhōinu, v. a., to carry, causal: **دِهْوَائِنُ** dhō-ā-inu, to cause to carry.

But when the verb ends in radical 'a', euphonic v is inserted between the final root-vowel and the causal increment, as:

مَائِنُ ma-inn, v. a.; to measure; causal: **مَوَائِنُ** ma-v-ā-inu, to cause to measure.

Exceptions to this rule:

a) When a verb ends in radical r, ṛ, ḫ, h, preceded by a short 'a', the causal increment may be inserted in the root itself, coalescing with the short radical 'a' to ā, as:

بَرَنُ baranu, v. n., to burn; caus.: **بَارَنُ** bāranu, to kindle.

گَرَنُ garanu, v. n., to drop; caus. **گَازَنُ** gāranu, to cause to drop.

پَرْهَنُ parhanu, v. a., to read; caus.: **پَارْهَنُ** pārhanu, to cause to read, to teach.

گَاهَنُ gahanu, v. n., to work hard; caus.: **گَاهَنُ** gāhanu, to make work hard.

In a number of verbs, the final r (ṛ) of which is preceded by the vowel 'i', ā is inserted before the final radical and 'i' dropped, as:

سُدھارَنْ sudhiranu, v. n., to be arranged; caus.: **سُدھارَنْ** sudhāranu, to arrange.

وِسَرَنْ visiranu, v. n., to be forgotten; caus.: **وِسَارَنْ** vi-sāranu, to forget.

كِهندَارَنْ kindiranu, v. n., to be spread; caus.: **كِهندَارَنْ** khindāranu, to spread.

أْجِرَنْ ujiranu, v. n., to be waste; caus.: **أْجَازَنْ** ujā-ranu, to lay waste.

etc. etc.

But the regular mode of forming the causal is also in use, as:

أَرَنْ aranu, v. n., to be caught; caus.: **أَرَائِنْ** arā-inu, to entangle.

تَرَنْ taranu, v. a., to fry; caus.: **تَرَائِنْ** tarā-inu, to cause to fry.

پَرَهَانْ parhanu, v. a., to read; caus.: **پَرَهَائِنْ** parhā-inu, to cause to read.

سَبَاهَانْ sambahanu, v. n., to be ready; caus.: **سَبَاهَائِنْ** sambahā-inu, to get ready.

b) When final r or ṛ of a verbal root be preceded by the short vowels 'i' or 'u', the causal increment ā coalesces with them to ē and ō respectively, as:

پَهَرَنْ phiranu, v. n., to turn; caus.: **پَهَيرَنْ** phēranu, to cause to turn.

كِهندَيرَنْ khindiranu, v. n., to be spread; caus.: **كِهندَيرَنْ** khindēranu, to spread (besides **كِهندَارَنْ**).

چھڑنُ, vičhūraṇu, v. n., to be separated; caus.: **چھڑنُ**, vičhōraṇu, to separate.

Those verbs, in which the root-vowel 'i' coalesces with the causal increment ā to ē, may add, besides the causal increment, ā to the end of the root, without altering the simple causal signification of the verb: as:

پھرَنُ phiranu, v. n., to turn; caus.: **پھیرَنُ** phēraṇu or: **پھیرائِنُ** phērā-inu.

Some verbs with radical 'u', form the causal in the common way, as:

کُرَنُ kurāṇu, v. n., to be tired; caus.: **کُرَايِنُ** kurā-inu, to tire.

A few verbs change in the causal the final cerebral t̄ (tr) and d̄ to r̄, as:

بُوْرَنُ būraṇu, v. n., to be drowned, caus.: **بُوْرَنُ** bōraṇu, to drown.

تُرُقَرَنُ trutraṇu, v. n., to be broken, caus.: **تُرُقَرَنُ** trōraṇu, to break.

c) If a verb end in radical 'i' or 'u', r̄ is inserted after the causal increment ā, as:

ڈِيَرَنُ di-anu, v. a., to give; caus.: **ڈِيَارَنُ** di-ā-r-anu, to cause to give.

چُونُ ču-anu, v. n., to leak; caus.: **چُمارَنُ** ču-ā-r-anu, to cause to leak.

The same is the case, when final h is preceded by 'i', as:

vehَرَنُ, veh-anu, v. n., to sit; caus.: **vehَارَنُ**, veh-ā-r-anu, to cause to sit,

but if final h be preceded by 'u', the common rule holds good, as:

كَهْنُ kuh-anu, v. a., to kill; caus.: **كَهَايْنُ** kuhā-inu, to cause to kill.

On the reverse a euphonic r is inserted before the causal increment in such verbs, the final radical of which ends in ā, as:

كَهَايْنُ ghā-inu, v. a., to wound; caus. **كَهَارَأَيْنُ** ghā-rā-inu, to cause to wound.

There is a number of causal verbs, which cannot be brought under any of the foregoing rules; these are:

أَتَهْنُ uthanu, v. n., to rise; caus. **أَتَهَارَنُ** uthāraṇu, to cause to rise.

دَرِجَنْ drijaṇu, v. n., to be afraid; caus.: **دَرِيجَارَنْ** drē-jāraṇu, to frighten.

سِكَهْنُ sikhaṇu, v. a., to learn; caus.: **سِيكَهَارَنْ** sēkhāraṇu, to instruct.

سُمَهْنُ sumhaṇu, v. n., to fall asleep; caus.: **سُمَهَارَنْ** sumhāraṇu, to put to sleep.

وَنْجَنْ vañanu, v. n., to be lost; caus.: **وَنجَائِنُ** viñāinu, to loose.

وَنْهِيجَنْ vēhejanu, v. n., to bathe; caus.: **وَنهِيجَارَنْ** vē-hejāraṇu, to wash.

III. From most of the causal verbs a second causal may be derived, according to the rules laid down already, the first or simple causal being treated again as a theme by itself.

Simple caus.: **وَرْجَائِنُ** virča-inu; double caus.: **وَرْجَارَائِنُ** virč-ā-r-ā-inu, to cause (another) to weary.

Simple caus.: **گَازَنْ** gāraṇu; double causal: **گَازَائِنُ** gār-ā-inu, to cause to shed (tears).

Simple caus.: وچهورائينْ vičhōraṇu; double caus.: وچهوراءينْ vičhōr-ā-iṇu, to cause to separate.

Simple caus.: پھيرائينْ phēr-ā-iṇu; double caus.: پھيرارائينْ phēr-ā-r-ā-iṇu, to cause (another) to cause to turn.

Simple caus.: کھارائينْ ghā-r-ā-iṇu; double caus.: کھارارائينْ ghā-r-ā-r-ā-iṇu, to cause (another) to cause to wound.

Annotation. The Prākrit forms the causal either by adding the increment ē (Sansk. ay) or āvē (Sansk. āpay = ābē = āvē, cf. Varar. VII, 26, 27). In the modern Indian idioms only the latter increment is in use, which has been shortened to ā in Sindhī, Hindūstānī and Bangālī, the syllable vē having been dropped. In Gujārātī the causal is formed by adding the increment āv (and vād, when the verb ends in a vowel); in Panjābī by means of the increment āā. In Marāṭhī āv is generally shortened to av.

The insertion of euphonic r in Sindhī (in Hindūstānī and Panjābī l) has its precedent in the euphonic l, which is inserted in some Sanskrit causal themes.

The double causal is formed in Hindūstānī by inserting v before the simple causal increment ā; the same is the case in Panjābī and Gujārātī.

IV. Almost from every neuter, active or causal verb a Passive may be derived by adding to the verbal root the increment جنْ janu (j-anu). A few verbs, chiefly denominatives, are only found in the passive form, as: اکندھجنْ ukandhijanu, to long for, انگرجنْ anguri-jānu, to be exchanged, دمروجنْ dāmirjanu, to be angry etc.

Any neuter verb may take the passive form, without changing its original signification.

The passive of neuter or intransitive verbs is mostly used impersonally (III pers. Sing.), whereas that of active and causal verbs is inflected through all persons.

The passive increment جُنْ janu is joined to the verbal root, if it end in a consonant, with or without the conjunctive vowel 'i', as euphony may require it; but if the verbal root end in a vowel, the conjunctive vowel 'i' must always be employed, as:

پُرَنْ pūraṇu, v. a., to bury; pass.: پُرْجُنْ pūr-janu, to be buried.

گھَتَنْ ghaṭanu, v. n., to lessen; pass.: گھَتِیْجُنْ ghaṭi-janu, to lessen.

وِنَجَائِنْ viñāinu, v. caus., to loose; pass.: وِنَجِیْجُنْ viñā-i-janu, to be lost.

Those verbs, which end in a radical 'a' and in the Imperative in 'u' (see §. 43), as: چَوَنْ ča-v-anu, Imper. چُو ča-u, to speak, drop before the increment of the passive the euphonic v of the Infinitive, as: چِجَنْ ča-i-janu, to be spoken; پَوْنْ pa-v-anu, to fall, Imper. پُوْ، pass. پِجَنْ pa-i-janu, to fall.

Those verbs, which shorten their final root-vowel (ī, ū, ō) before the increment of the Infinitive (§. 42, 2), retain their long vowel before the passive termination janu, as:

پِنْ pi-anu, v. a., to drink; Imper. پِیُ pīu; pass. پِیْجُنْ pī-janu, to be drunk.

پُونْ pu-anu, v. a., to string beads; Imper. پُوْ pū-u; pass. پُوْجُنْ pū-i-janu, to be strung (as beads).

دھُونْ dhu-anu, v. a., to wash; Imper. دھُوْ dhō-u; pass. دھُوْجُنْ dhō-i-janu, to be washed.

Exceptions to these rules are:

قَهِیْنْ thi-anu, v. n., to become; Imper. قَهِیْئِیْ thi-u; pass. قَهِیْجُنْ thi-janu, to become.

کرنا karanu, v. a., to make; Imper. کر kare (Prec. بِحِجَّةٍ kije); pass. کیجن ki-janu, to be done.

Annotation. In Sanskrit the Passive is formed by adding y to the root of the verb; in Prāk. y is dissolved into īa or ijja, and in the Apabhranša dialect ija or ijja is employed for the formation of the Passive (Lassen, p. 467). The increment of the Passive is therefore in Sindhī ċ, joined to the affix of the verbal noun or the Infinitive = ċ-anu. The Sindhī (and to some extent the Panjabī) is the only modern idiom of India, which has preserved a regular passive voice, all its sister languages being compelled to resort to compositions, in order to express a passive voice. The common way to form a passive voice in the kindred idioms is, to compound the past participle passive with the verb jānā, to go, as in Hindūstānī: مین مارا جاتا ہوں māi mārā jātā hū, I go being beaten = I am beaten. But the use of the passive voice, if it may be called so, is very limited in the cognate languages, and it is avoided wherever possible, which is greatly facilitated by a great number of verbs having a neuter or passive signification.

§. 43.

The Imperative.

The Imperative represents the root of a Sindhī verb, as stated already, and as the whole conjugational process depends a great deal upon it, its formation must be explained in the first place.

1) The Imperative of neuter and passive verbs always ends in 'u'), as:

مرن mar-anu, to die; Imper.: مر mar-u.

آچن ač-anu, to come; Imper.: آچ ač-u.

1) The only exception to this rule is:

پابوھن pābhānu, v. n., to smile, which has in the Imperative, besides the regular پابوھ pābhu, also: پابوھه pābuhe.

جَنْ جَدِّي gad̄-ij-anu, to meet; Imper.: جَدِّي جَدِّي gad̄-ij-u.

Those verbs, which insert a euphonic v in the Infinitive, drop it again in the Imperative, as:

نُونْ نَوْنَ na-v-anu, v. n., to bow, Imper.: نُونْ نَوْنَ na-u.

If a final vowel has been shortened in the Infinitive, it is restored again in the Imperative, as:

تَهِينْ تَهِينْ thi-anu, v. n., to become, Imper. تَهِينْ تَهِينْ thī-u.

چُونْ چُونْ ču-anu, v. n., to leak, Imper. چُونْ چُونْ čū-u.

رُونْ رُونْ ru-anu, v. n., to weep, Imper. رُونْ رُونْ rō (= رُونْ).

Similarly: هَنْ، وَهَنْ، وَهَنْ veh-anu, v. n., to sit down; Imper. وَهَنْ، وَهَنْ، وَهَنْ vēh-u.

The following verbs form their Imperative both regularly and irregularly:

آچْنْ آچْنْ ač-anu, v. n., to come; Imper. آچْنْ آچْنْ ač-u and آـ a-u¹).

وَجْنْ وَجْنْ vań-anu, v. n., to go; Imper. وَجْنْ وَجْنْ vań-u and وَجْنْ وَجْنْ va-ū.

2) The Imperative of active and causal verbs ends in 'e', as:

پالْنْ پالْنْ pal-anu, v. a., to foster; Imper. پالْنْ پالْنْ pālē.

کَهَتَائِنْ کَهَتَائِنْ ghatā-inu, v. caus., to lessen; Imper. کَهَتَاءِنْ کَهَتَاءِنْ ghatā-ē.

But there is a considerable number of active verbs, which end in the Imperative in 'u' and not in 'e'; some have both terminations. These are:

1) From an old root تـ a, which is no longer used in Sindhi, but in Hindustani (تـ a-nā).

Imperative.

أُپِنْ upinānu, to sift	أُپِنْ upinu.
آکھَنْ ākhanu, to inform	آکھُ ākhu and آکھِ ākhe.
أُکھَنْ ughānu, to wipe	أُکھُ ughu.
آلَنْ alanu, to deny	آلْ alu.
بُجَھَنْ būjhanu, to understand	بُجْھُ būjhu.
بَندَھَنْ bāndhanu, to bind	بَندَھُ bāndhu.
بُندَھَنْ bāndhanu, to hear	بُندَھُ bāndhu.
بَھَنْجَنْ bhañānu, to break	بَھَنْجُ bhañu.
بُھْنَجَنْ bhuñānu, to fry	بُھْنَجُ bhuñu.
پُچَھَنْ pučhanu, to ask	پُچْھُ pučhu.
پُرْجَھَنْ purjhānu, to understand	پُرْجْھُ purjhū.
پَرُوڑَنْ parūranu, to understand	پَرُوڑُ parūru.
پَرْھَنْ parhanu, to read	پَرْھُ parhu.
پَسَنْ pasānu, to see	پَسُ pasu.
پِنْ pinānu, to beg	پِنْ pinu.
پُونْ puanu, to string (beads)	پُوءُ pūu.
پِھَنْ pihanu, پِھَنْ pīhanu,	پِھُ pehu. پِھِ پِھِ pīhu.
پِنْ pianu, to drink	پِئُ pīu.
جاَنْ jānānu, to know	جاُنْ jānu.
جاَھَنْ jahānu, to copulate	جاُھُ jahu.
جيِنِكْنْ jhinikanu, to scold	جيِنِڪُ jhiniku.
چُبَھَنْ čubhanu, to prick	چُبْھُ čubhu.

Imperative.

چَرْنَ čaranu, to graze	چَرْ čaru.
چَكَهْنَ čakhanu, to taste	چَكْهُ čakhu.
چَكَنْ čuganu, to peck up food	چَكْنُ čugu.
چَكَهْنَ čughanu, to puncture.	چَكْهُ čughu.
چَمْنَ čumanu, to kiss	چَمْ čumu.
چَنْ čunānu, to crimple (cloth)	چَنْ čunu.
چَوْنَ čavanu, to speak	چَوْ čau.
چَهْنَ čuhanu, to soak up	چَهْ čuhu.
چَهِنْ činānu, to pluck	چَهِنْ činu.
چَهْونْ čhuanu, } to touch	چَهْونْ čhū-u.
چَهْهَنْ čhuhanu, } to touch	چَهْهَنْ čhuhu.
دَهَائِنْ dhāinu, to suck	دَهَاءِ dhāu.
دَهْنَنْ dhunānu, to choose.	دَهْنَنْ dhunu.
دَهْنَونْ dhāvanu, to blow (with bellows).	دَهْنَونْ dhā-u or دَهْنَونِي dhā-e.
دَهْونْ dhuañu, to wash.	دَهْونْ dhō-u.
دَرْنَ dāranu, to eat up.	دَرْ daru.
دِسَنْ disanu, to see	دِسْ disu.
دَهَنْ dāhanu, to vex.	دَهَنْ dāhu.
دَهَنْ dūhanu, to milk	دَهَنْ dūhu.
رَكَهْنَ rakhanu, to keep.	رَكْهُ rakhu.
سِبَنْ sibānu, to sow.	سِبْ sibu.
سِكَنْ sikanu, to long for	سِكْ siku.
سِكَهْنَ sikhanu, to learn	سِكْهُ sikhu.
سَلَنْ salānu, to divulge	سَلْ salu.
سَجْهَنْ samujhanu, to understand .	سَجْهُ samujhu.

Imperative.

سَبْهِرَنْ	sambhiranu, to recollect	. . . . .	سَبْهِرْ	sambhiru.
سُنْجَانْ	suńānānu, to recognize		سُنْجَانْ	suńānu.
سِنِكَنْ	sinikanu,		سِنِكْ	siniku.
سُنِكَنْ	sunikanu,		سُنِكْ	suniku.
سِنْكَهْنْ	singhanu,		سِنْكْهْ	singhu.
سُنْكَهْنْ	sunghanu,		سُنْكْهْ	sunghu.
سُنْ	suńānu, to hear		سُنْ	suńu.
سَهْنْ	sahanu, to endure		سَهْ	sahu.
كَتَنْ	katanu, to spin		كَتْ	katu.
كَدْهَنْ	kađhanu, to pull out		كَدْهْ	kađhu.
كَهَايْنْ	khāinu, to eat		كَهَاوْ	khā-u.
كَهَثْنْ	khaṭanu, to earn		كَهَثْ	khatu.
كَهَنْ	kahānu, to say		كَهْ	kahu.
كُهَنْ	kuhanu, to kill		كُهْ	kuhu.
كَهَنْنْ	khańanu, to lift		كَهَنْ	khanu.
كَهَنْهَنْ	khāhañn, to scratch		كَهَنْهْ	khāhu.
كَهِيدْنْ	khēđānu; to play		كَهِيدْ	khēđu.
كَهِيَنْ	khianu, to eat		كَهِيَ	khiu.
مِنْهَنْ	gīnhanu, to take		مِنْهْ	gīnhu.
كَهَرَنْ	ghuranu, to wish		كَهْرْ	ghuru.
كَهَنْ	gahańu, to rub		كَهْ	gahu.
مِكَهَنْ	gehanu, to swallow		مِكَهْ	gehu.
لَكَهَنْ	lakhanu, to ascertain		لَكَهْ	lakhu.
لِكَهَنْ	likhanu, to write		لِكَهْ	likhu.

Imperative.

لِنْبَنْ	limbaṇu, to plaster	لِنْبُ	limbu.
لُنْنُ	luṇaṇu, to reap	لُنْ	luṇu.
لَهْنُ	lahanu, to obtain	لَهُ	lahu.
لَهَنْنُ	lahaṇaṇu, to have to receive .	لَهْنُ	lahanu.
مُنْجَنْ	munjanu, to send	مُنْجُ	munju.
مَنَجَنْ	maṇaṇu, to heed	مَنْجُ	maṇu
مَنَنْ	maṇaṇu, to heed	مَنْجُ	maṇe.
مَنَكْنُ	maṇaṇu, to ask	مَنْكُ	maṇu.
مَنَنْ	manaṇu, to shampoo	مَنْ	manu.
وَقَهْنُ	vathanu, to take	وَقَهُ	vathu.
وَجَهْنُ	vijhanu, to throw	وَجْهُ	vijhu.
وَكَنْنُ	vikināṇu, to sell	وَكِنْ	vikinu.
هَنَنْ	hanāṇu, to strike	هَنْ	hanu.
يَهَنْ ¹⁾	yahanu, to copulate	يَهْ	yahu.

The following active verbs form their Imperative in an irregular way:

دِيَنْ dianu, to give; Imper. دِيَ de (instead of: دِيَ دِيَ dīu).

1) Capt. Stack in his Sindhi Grammar has adduced the following verbs also as active and ending in the Imperative in 'u':

بَكْنُ	bakaṇu, to chatter,	سُنْهَنْ	sūhaṇu,
بُهْلَنْ	bhulaṇu, to forget,	سُنْهَائِنْ	sūhā-iṇu,
چَبَرْنُ	čamburaṇu, to stick close to,	وَچَرْنُ	vačuraṇu, to stick to,
جَهَكْنُ	jhakanu, to prate,	وَسَهَنْ	visahaṇu, to trust,
رَچَنْ	ručanu, to please,	وَنَنْ	vaṇaṇu, to please;

but all these are properly intransitive verbs and therefore quite regular in their Imperative.

نِيْنُ nianu, to take away; Imper. **نِيْ** (instead of **نِيْنُ** niu).

Verbs which end in the Imperative Sing. in 'u', form the Plural in ḍ (or yō, with euphonic y, if the verb end in any other vowel but 'a' and ū), and those, which end in the Imperative Sing. in ē, form their Plural in yō or iō, as:

أَجِّ aču, come,	Plur. أَجْوَ ač-ō.
دَهْوَ dhō-u, wash,	„ دَهْوِيْوَ dhō-yō.
پَوَ pa-u, fall,	„ پَوِيْوَ pa-ō.
دِيْ dē, give,	„ دِيْوَ dīō.
جَهَلِ jhal-ě, seize,	„ جَهَلِيْوَ jhal-yō or جَهَلِيْرَ jhal-iō.

An older form of the II. pers. Plur. is the termination hō, which is also in use, as; **جَهَلِهْ** jhal-ihō.

The other persons of the Imperative must be supplied from the Potential.

There is another form of the Imperative, ending in je¹), which is added equally to the root of neuter and active verbs. This form of the Imperative is properly a Precative, implying exhortation, request or prayer, as:

مُؤْتَنُ mōṭanu, to return; Imper. **مُؤْتُ** mōṭu; Prec. **مُؤْتِيجِ** mōṭ-iже, please to return.

وَيَثَنُ, vīṭanu, to scatter; Imper. **وَيَثِ**, vīṭ-e; Prec. **وَيَثِيجِ**, vīṭ-i же, please to scatter.

If a verb end in 'i' or ī, the initial 'i' of ije is dropped, as:

1) In poetry ije is now and then lengthened to ēje, as well in neuter as active verbs, ending in the Imperative in 'u' or 'e', as:

كَرِيجِ kar-ēje, from **كَرَنْ** karaṇu, Imper. **كَرِ** kare. **وَنِيجِ** vanēje, from **وَنَجَنْ** vanāṇu, to go, Imper. **وَنِيْجِ** vanū.

کھینْ khianu, v. a., to eat, Imper. **کھی** khi-u; Prec. **کھِیج** khi-je.

تھینْ thianu, v. n., to become; Imper. **تھیج** thī-u; Prec. **تھِیج** thī-je or: **تھِیج** thi-je.

Quite irregular is **کَرْن** karanu, to do, in the Precative, as:

کَرْن karanu, Imper. **کَرِ** kare, Prec. **کِسْج** ki-je or: **کِسْج** ka-je.

Neuter or such active verbs, as end in the Imperative in 'u', take frequently, especially in poëtry, the termination iju instead of ije, as:

سُنَنْ sunanu, to hear; Imper. **سُنْ** sunu; Prec. **سُنِیج** sun-iju.

This termination is also now and then found in active verbs, ending in the Imperative in 'e', as:

بَهَانِئْنْ bhā-iṇu, to think; Imper. **بَهَانِی** bhā-e; Prec. **بَهَانِیج** bhā-iju.

The Plural of the Precative ends in ijō (or ējō, as the case may be), as:

پُورِج pūr-iject (پُورِجِ pūr-ēje), shut up; Plur. **پُورِجُو** pūr-ijō (پُورِجُو pūr-ējō).

Instead of ijō (ējō) the terminations ijā, ijāe (ijā-e), ijāhu (ijāu) ijāha are also in use, especially in a honorific sense, and are therefore also referred to a subject in the Nominative, as:

وَرِجْ var-iju, return; Plur. **وَرِجا** var-ijā.

وَنِجْ vań-iju, go; „ **وَنِجاَه** vań-ijā-e.

سُنِجْ sun-iju, hear; „ **سُنِجاَه** sun-ijāha.

پَرِھِیجْ parh-iju, read; „ **پَرِھِیجاَه** parh-ējā-u.

Annotation. In Prākrit the different (10) conjugations of the Sanskrit have already been discarded and only the first of them is in common use. The II pers. Sing. of the Imperative ends in Prākrit in 'a', which in Sindhī has been changed to 'u' and 'e' respectively; the II pers. Plur. ends in ha (Sansk. घ dha), and in Sindhī in ḥ, h being commonly dropped. — In the cognate idioms the final vowel of the II pers. Sing. of the Imperative has been dropped altogether; in the Plural the Imperative ends in ḥ, as in Sindhī, with the exception of the Marāṭhī, the Plural Imperative of which ends in ā, and the Bangālī, the Plural Imperative of which is identical with the Singular.

The Sindhī Precative is to be referred to the Prākrit increment i᷍ja or ij̍ja, which is inserted between the root and the inflexional terminations in the Present, the definite Future and the Imperative (Varar. VII, 21). Lassen's conjecture (p. 357), that this increment has sprung from the Sanskrit Precative, is borne out by the modern idioms. — The Gujarātī forms the Precative in the same way as the Sindhī by adding to the verbal root the increment ajē (Plur. ajō). — In Hindūstānī iyē is joined to the root of the verb for the III pers. Sing. (generally with āp etc.), it being considered more respectful to address a person in the III pers. Sing.; and iyō for the II or III pers. Plur.; jiē is only used, when the root ends in ī or ḥ. — In Panjābī the increment ī is added to the root for the II pers. Sing., and īō for the II pers. Plur. Similarly iō is joined to the root in Bangālī, as well for the II. pers. Sing. as Plur.

§. 44.

The participle present.

From the Imperative or the verbal root the Participle present is derived in the following way:

1) Neuter verbs ending in the Imperative in 'u', add to the root the affix andō (see §. 8, 11), as:

هَلْنَه halanu, to go; Imper. هَلْ hal-u; Part. pres. هَلْنَدَو hal-andō.

The same is the case with active verbs, the Imperative of which ends in 'u', as:

هَنَنْ hananu, to strike; Imper. هَنْ hanu; Part. pres. هَنَنْدَوْ han-andō.

Some of these however use also the other form in īndō, as:

سُنَنْ sunanu, to hear; Imper. سُنْ sunu; Part. pers. سُنَنْدَوْ sunandō or: سُنِينْدَوْ sunīndō.

Those verbs, which end in radical ā, and in the Imper. in 'u', form, for euphony's sake, their Participle present in īndō, and not in andō, as:

كَهَايْنْ khā-inu, v. a., to eat; Imper. كَهَاءْ khā-u; Part. pres. كَهَايِينْدَوْ khā-īndō.

بُدْهَايْنْ būdħā-inu, v. n., to become old; Imper. بُدْهَاءْ būdħā-u; Part. pres. بُدْهَايِينْدَوْ būdħā-īndō.

Those verbs, which shorten their final vowel in the Infinitive or insert a euphonic v (§. 42, 1. 2), do the same before the affix of the Participle present, as:

پَوْنْ pa-v-anu, to fall; Imper. پَوْ pa-u; Part. pres. پَوَنْدَوْ pa-v-andō.

پِيْنْ pi-anu, to drink; Imper. پِيْيْ pī-u; Part. pres. پِيَنْدَوْ pi-andō.

دُهْونْ dhu-anu, to wash; Imper. دُهْوَ dħō-u; Part. pres. دُهْونْدَوْ dhu-andō.

In some verbs, with euphonic v inserted, a contraction takes place, as:

چَوْنْ ča-v-anu, to say; Imper. چَوْ ča-u; Part. pres. چَوَنْدَوْ ča-v-andō or: چُونْدَوْ čūndō.

هُونْ hu-anu, to be; Imper. هُوَ hō-u; Part. pres. هُونْدَوْ hūndō (instead of هَنْدَوْ hu-andō).

A similar contraction takes place in:

كھینُ khi-anu, to eat; Imper. **کھیٰ** khi-u; Part. pres. **کھینڈو** khīndō.

ڈینُ dī-anu, to give; Imper. **ڈے** dē; Part. pres. **ڈینڈو** dīndō.

نینُ ni-anu, to take away; Imper. **نے** nē; Part. pres. **نینڈو** nīndō.

The following verbs form their Participle present in an irregular way:

اچنُ ač-anu, to come; Imper. **اچ** ač-u; Part. pres. **اپنڈو** īndō.

ونجنُ vańanu, to go; Imper. **ونج** vańu; Part. pres. **وینڈو** vēndō or **وینڈو** vīndō.

2) Active and causal verbs form the Participle present by adding the affix īndō to the root, as:

بھرنُ bharanu, v. a., to fill; Imper. **بھر** bhar-e; Part. pres. **بھرینڈو** bhar-īndō.

گندھائینُ gandhā-inu, to cause to connect; Imper. **گندھاء** gandhā-e; Part. pres. **گندھائینڈو** gandhā-īndō.

The verb **کرنُ** karanu, to do, forms its Part. pres. both regularly and irregularly, **کرینڈو** kar-īndō or: **کندو** kandō, **کنڈو** kindō.

3) The participle present of the Passive voice is formed by adding the affix ibō to the root of the passive theme (cf. §. 8, 13), as:

پسَنُ pasanu, v. a., to see; pass. **پسِجانُ** pas-ijanu; Part. pres. **پسِبو** pas-ibō.

چونُ ča-v-anu, v. a., to say; pass. **چِجنُ** ča-ijanu; Part. pres. **چِبُو** ča-ibō.

دھونُ dhu-anu, v. a., to wash; pass. دھوئجنُ dhō-ijanu;

Part. pres. دھوئبُو dhō-ibō.

پِنْ pi-anu, v. a., to drink; pass. پِيَجَنْ pī-janu; Part. pres. پِبُو pī-bo.

تھِنْ thi-anu, v. n., to become; pass. تھِيجَنْ thi-janu;

Part. pres. تھِبُو thi-bo.

کرَنْ karanu, v. a., to do; pass. يَجَنْ ki-janu; Part. pres. کِبُو ki-bo (also: گبو ka-bo).

The Participle present is also used in the sense of a Future, as will be seen under the future tense.

§. 45.

The Participle past.

From all Sindhī verbs, be they neuter, active (causal) or passive, a past participle may be derived by adding the affix iō or yō (the latter always, when the root ends in a vowel) to the root of the verb (see §. 8, 14). The past participle of neuter verbs implies simply a praeterite sense, whereas that of active (causal) verbs always denotes a praeterite passive signification.

جاگِنْ jāgānu, v. n., to be awake; p. p. جَاگِئُو jāg-iō,
having been awake.

کھائِنْ khatānu, v. a., to gain; p. p. کھتیئُو khat-yō,
having been gained.

پَرْبَهائِنْ parbhāinu, v. caus., to quiet; p. p. پَرْبَهایُو parbhāyō, having been quieted.

پَرْکھائِنْ parkhijānu, v. p., to be tested; p. p. پَرْکھئُو parkh-iō, having been tested.

Those verbs, which insert euphonic v in the Infinitive, drop it again before the affix of the past participle, as:

چَوْنُ ča-v-anu, to say; p. p. **چِيَوُ** ča-yō.

نَوْنُ na-v-anu, to bow; p. p. **نِيَوُ** na-yō.

If a verb end in 'i' or ī, the initial 'i' of the affix iō is dropped in the past participle; the same is commonly the case, when the root ends in one of the Palatals č, čh, j, jh.

نِيَنُ ni-anu, to take away; p. p. **نِيَوُ** ni-ō.

قَهِينُ thi-anu, to become; p. p. **قَهِيَوُ** thi-ō.

جِينُ ji-anu, to live; p. p. **جِيَيُو** jī-ō.

كُچَهَنُ kučhanu, to speak; p. p. **كِچِهَوُ** kučh-ō.

سُوجَهَنُ sōjhanu, to investigate; p. p. **سِوْجِهَوُ** sōjhō.

If final ō and ī has been shortened in the Infinitive, it is restored again (with a few exceptions) in the past participles, as:

دَهْوُنُ dhu-anu, to wash (Imper. **دَهْوَعُ** dhō-u); p. p. **دَهْوِيَوُ** dhō-yō.

جِينُ ji-anu, to live (Imper. **جِيَيُ** jī-u); p. p. **جِيَيُو** jī-ō.

About the compound affixes ya-lu or ia-lu, ya-ṛō (ia-ṛō), which are attached to the past participle, in order to impart to it more the nature of an adjective, compare §. 9, 22.

A considerable number of verbs form their past participle in an irregular way, that is to say, they have retained the old Sanskrit-Prākrit form of the past participle, modified only according to the laws of transmutation of letters, as current in Prākrit and Sindhī. We subjoin here an alphabetical list of them.

أْبَهَا مَنُ ubhāmanu, v. n., to boil up; p. p. **أْبَهَانُو** ubhānō.

أْبَهَنُ ubahanu, v. n., to stand; p. p. **أْبِي تَهُو** ubīthō.

أْتَنُ utanu, v. a., to say; p. p. **أْتُو** utō.

- أْجَنْ** v. n., to be woven, } p. p. **أُنْشِئُ** uṇiō.
أَنْتُنْ v. a., to weave, }
- أُجَهَامَنْ** ujhāmaṇu, to be extinguished; p. p. **أُجَهَانُو** ujhānō.
- أَجَنْ** v. n., ačanu, to come; p. p. **آيُو** āyō.
- أُدَامَنْ** v. n., udāmaṇu, to fly; p. p. **أُذَانُو** udānō.
- أُكَرْنْ** v. a., ukaranu, to engrave; p. p. **أُكَرِيو** ukaryō or:
أُكَهَتو ukhatō.
- أُكَهَنْ** v. a., ughanu, to wipe out; p. p. **أُكَهَتِهُو** ughathō.
- أَلَنْ** alanu, v. a., to deny; p. p. **الْتَّوْ** altō.
- الْهَنْ** ulahanu, v. n., to descend; p. p. **الْتَّهُو** ulathō.
- أَنَنْ** ānanu, v. a., to bring; p. p. **آنِدُو** āndō.
- بَجَهَنْ** bājhanu, v. n., to be bound; } p. p. **بَجَهُو** bājhō or
بَنْدَهَنْ bandhanu, v. a., to bind; } **بَدَهُو** badhō.
- بُجَهَنْ** bujhānu, v. n., to be heard; } p. p. **بُدَهُو** budhō.
بُنْدَهَنْ bundhanu, v. a., to hear; }
- بُدَنْ** budānu, v. n., to be drowned; p. p. **بُدُو** budō.
- بَهَاجَنْ** bhājanu, v. n., to run away; }
بَهَاجَنْ bhājanu, v. a., to break; } to be broken; } p. p. **بَهَاجُو** bhagō.
- بَهَاجَنْ** bhañanu, v. a., to break; }
- بَهِيجَنْ** bhījanu, v. n., to get wet; p. p. **بَهِينُو** bhinō.
- بَهُاجَنْ** bhujānu, v. n., to be fried; } p. p. **بَهُاجُو** bhūgō.
بَهُاجَنْ bhunānu, v. a., to fry; }
- بَهُاجَنْ** bhučānu, v. n., to be digested; p. p. **بَهُوتُو** bhutō.
- بَهُاجَنْ** bhunānu, v. n., to wander about; p. p. **بَهُونُو** bhunō.
- بَهَنْ** bihanu, v. n., }
بِيهَنْ bīhanu, v. n., } to stand up; p. p. **بِيَتِهُو** bītħō.
- پَائِنْ** pāinu, v. a., to get; p. p. **پَاتُو** pātō.

پُجَنْ pujaṇu, v. n., to be finished; p. p. { **پُنْو** punō,
پُجِتو pujitō.

پَچَنْ pačanu, v. n., to be cooked; p. p. **پَكَو** pakō.

پُرْجَهَنْ purjhanu, v. a., to understand, p. p. **پُرْدَھَو** purdhō.

پَرْجَنْ parčanu, v. n., to be reconciled; p. p. { **پَرْتَو** partō,
پَرْجَو parčō.

پَرْتَنْ parnaṇu, v. a., to entrust, p. p. **پَرْتَو** partō.

پَوْنْ pavaṇu, v. n., to fall; p. p. **پِشْو** piō.

پُونْ puanu, v. a., to string (as beads); p. p. **پُوتُو** pūtō.

پَهَاشَنْ phāṭanu, v. a., to tear; p. p. **پَهَاشَو** phāṭō.

پَهَاشَنْ phāsanū, v. n., to be caught; p. p. **پَهَاشَهُو** phāthō.

پَهِشَنْ phīṭanu, v. n., to be injured; p. p. **پَهِشَهُو** phīṭō.

پَهْتَنْ pahučanu, v. n., to arrive; p. p. **پَهْتَو** pahutō.

پَهَسَنْ phasanu, v. n., to be caught; p. p. **پَهَتَهُو** phathō.

پَهَسَنْ phisanu, v. n., to burst; p. p. **پَهَتَهُو** phithō.

پَهَنْ pehanu, } v. n., to enter; p. p. **پِتَهُو** pēthō.
پِهَنْ pēhanu, }

پِيَچَنْ pīčanu, v. n., to be credited; p. p. **پِتَو** pītō.

پِيَسَنْ pīsanu, v. a., to grind; p. p. **پِتَهُو** pīthō.

پِيَنْ pianu, v. a., to drink; p. p. **پِتَو** pītō.

پِيَهَنْ pīhaṇu, v. a., to grind; p. p. **پِتَهُو** pīthō.

تَپَنْ tapanu, v. n., to be warm; p. p. **تَتَو** tatō.

تَسَنْ susanu, v. n., to be gratified; p. p. { **تُتَهُو** tuṭhō,
تُتَهُو ṭuṭhō.

تَهَكَنْ thakanu, v. n., to be weary; p. p. **تَهَكَو** thakō.

تَرَاهَنْ trāhanu, v. caus., to frighten; } p. p. تَرَاقِهُ trāthō.
 تَرَاهَنْ trahānu, v. n., to be frightened; } p. p. تَرَقِهُ trathō.
 جَاءَنْ jāpanu, v. n., to be born; } p. p. جَائِهُ jā-ō, جَائِهُ jā-ō
 جَاءَنْ janānu, v. a., to bring forth; } جَائِهُ jāyō or جَئِهُ janīō.
 جَاءَنْ janānu, v. a., to know; p. p. جَائِهُ jātō.
 جَبَهَنْ jabhanu, v. n., to be copulated; } p. p. جَدِهُ jadhō.
 جَاهَنْ jahanu, v. a., to copulate; }
 جُنْبَنْ jumbanu, v. n., to be deeply engaged; p. p. جُتُو jutō or جُنْبِهُ jumbiō.

جَهَيَّلَانْ jhapāmanu, v. n., to decrease; p. p. جَهَيَّلَانْ jhapānō.

جَهَلَنْ	jhalanu, v. a., to seize; p. p.	جَهَلَتُو	jhaltō
		جَهَلِشُو	jhaliō.

چُكَنْ čukanu, v. n., to be finished; p. p. چُكُو čukō.
 چُهْپَنْ čupanu, v. n., to be touched; } p. p. چُهْتُو čhutō.
 چُهْهَنْ čuhānu, v. a., to touch; }
 چُهْتَنْ čuṭānu, v. n., to get loose; p. p. چُهْتُو čhutō.
 چُهْجَنْ čhījanu, v. n., to break; }
 چُهْنَنْ činanu, v. a., to break off; } p. p. چُهْنُو čhinō.

چُهْنْ čuhānu, v. a., to soak up; p. p. چُتْهُو čuthō.
 دُهْنَنْ dhuṇānu, v. a., to choose; p. p. دُهْنُو dhuō.
 ڏُبَهَنْ ڏubhaṇu, v. n., to be milked; } p. p. ڏُدْهُو ڏudhō.
 ڏُهَنْ ڏuhaṇu, v. a., to milk; }
 ڏِرَجَنْ ḍrijaṇu, v. n., to be afraid; p. p. ڏِرِنُو ḍrinō.

ڏِرَهَنْ ḍrahaṇu, v. n., to tumble down; } p. p. ڏِرَتْهُو ḍrathō.
 ڏِرَهَنْ ḍrāhaṇu, v. caus., to demolish; } p. p. ڏِرَاتْهُو ḍrāthō.
 ڏِسَنْ ḍisanu, v. a., to see; p. p. ڏِتْهُو ḍithō.

دَهْرَأَيْنُ dhrāpanu, v. n., to be satiated; } p. p. دَهْرَائِنَةٌ dhrāo.
دَهْرَأَيْنُ dhrāinu, v. a., to satiate; }

دَهْنَ دَهْنَ dahanu, v. a., to torment; p. p. دَادِهٌ دَادِهٌ dadho.

دَهْنَ دَهْنَ dianu, v. a., to give; p. p. دِينَ دِينَ dino.

رِجْنَ رِجْنَ rijanu, v. n., to be watered; p. p. رِيدَ رِيدَ ridō
رِجْنَةٌ رِجْنَةٌ rijiō.

رِجْهَنْ رِجْهَنْ rajhanu, v. n., to be boiled; } p. p. رِادِهٌ رِادِهٌ radhō.
رِجْهَنْ رِجْهَنْ randhanu, v. a., to cook; }

رِجْهَنْ رِجْهَنْ rujhanu, v. n., to be busy; p. p. رِودَهُ رِودَهُ rudhō.

رِجْنَ رِجْنَ račanu, v. n., to be immersed; p. p. رِاتَهُ رِاتَهُ ratō.

رِسَنْ رِسَنْ rusānu, v. n., to be sulky; p. p. رِوثَهُ رِوثَهُ ruthō.

رِبَهْنْ رِبَهْنْ rumbhanu, } v. n., to be engaged; p. p. رِودَهُ رِودَهُ rudhō
رِبَهْنْ رِبَهْنْ rubhanu, } or رِبَهْنَةٌ رِبَهْنَةٌ rumbhiō.

رِونْ رِونْ ruanu, v. n., to weep; p. p. رُونَهُ رُونَهُ runō.

رِيجَنْ رِيجَنْ rījhanu, v. n., to be pleased; p. p. رِيدَهُ رِيدَهُ rīdhō.

سَامَائِيجَنْ سَامَائِيجَنْ sāmāijanu, v. n., to arrive at the years of discretion; p. p. سَامَائِيَهُ سَامَائِيَهُ sāmāyō or: سَامَائِيَهُ سَامَائِيَهُ sāmāyō.

سُجَنْ سُجَنْ sujanu, v. n., to be swollen; p. p. سُونَهُ سُونَهُ sūnō.

سُجَنْ سُجَنْ sujanu, v. n., to be heard; } p. p. سُوَهُ سُوَهُ suō
سُنَانْ سُنَانْ sunanu, v. a., to hear; } سُنَيَهُ سُنَيَهُ suniō.

سِجَنْ سِجَنْ sijhanu, v. n., to be seethed; p. p. سِيدَهُ سِيدَهُ sidhō.

سُكَنْ سُكَنْ sukanu, v. n., to be dry; p. p. سُكَوَهُ سُكَوَهُ sukō.

سَلَنْ سَلَنْ salanu, v. a., to divulge; p. p. سَلَتَهُ سَلَتَهُ salto
سَلَيَهُ سَلَيَهُ saliō.

سَمَائِيجَنْ سَمَائِيجَنْ samāijanu, v. n., to be contained; p. p. سَمَائِيَهُ سَمَائِيَهُ samāyō.

سْجِهْن samujhanu, v. a., to understand; p. p. سُمْتُو sa-mutō or سْجِهْوَ samujhō.

سْهَنْ sumahanu, v. n., to go to sleep; p. p. سُتُو sutō or سْهِنْتُو sumhiō.

سَبْهِرَنْ sambhiraṇu, v. n., to be prepared; p. p. سَبْهُرُوْزْ sambhūrō, سَبْهُرُونْ sambhūnō or: سَبْهِرِشْ sam-bhiriō.

كَرَنْ karanu, v. a., to do; p. p. كَيْوَ kiō, كَيْوَ kayō; كِيتُو kītō.

كُومَاتِجَنْ kūmātijanu,	v. p., to wither;	p. p. كُومَايُو ku-mānō or كُومَايُو kūmāyō.
	p. p. كُومَايُو ku-mānō or كُومَايُو kūmāyō.	

كَهَامَنْ khāmanu, v. n., to be burnt; p. p. كَهَايُو khānō.

كَهَپَنْ khapanu, v. n., to be wearied; p. p. كَهَتُو khatō or كَهَپِيُو khapiō.

كَهَپَنْ khupanu, v. n., to be fixed; p. p. كَهَتُو khutō or كَهَپِيُو khupiō.

كَهِسَنْ khisanu, v. n., to be reduced; p. p. كَهِتَهُو khithō.

كَهِسَنْ khusanu, v. n., to be plucked out; p. p. كَهِتَهُو khuthō or كَهِسِشْ khusiō.

كَهَنْ kuhanu, v. a., to kill;	p. p. كُتْهُو kuthō.

كَهَنَنْ khananu, v. a., to lift up; p. p. كَهَنِيُو khāyō or كَهَنِشُو khāniō.

كَهَنَنْ khuhanu, v. n., to be tired; p. p. كَهِتَهُو khuthō.

كَبَنْ gapanu, v. n., to stick (in mud); p. p. كَتُو gatō.

كَتَنْ ġutanu, v. a., to plait together; p. p. كَتُو ġutō.

كَسَنْ gasanu, v. n., to abrade;	p. p. كَتْهُو gathō.

كُسَنْ gusaṇu, v. n., to fail; p. p. { **كُتْهُو** guthō,
كُسْتُو gusiō.

لَائِنْ lainu, v. a., to apply; p. p. **لَاتُو** lātō or **لَayo**.
لَاهَنْ lāhanu, v. caus., to cause to descend; p. p. **لَاتَهُو** lāthō.

لَبَهَنْ labhaṇu, v. n., to be obtained; } p. p. **لَدَهُو** ladhō.
لَهَنْ lahanu, v. a., to obtain; }

لِكَنْ likanu, v. n., to be hidden; p. p. **لِكُو** likō or **لِكِشُو** likiō.

لَنْبَنْ limbaṇu, v. a., to plaster; p. p. { **لِتُو** litō,
لِنِيشُو limbiō.

لُوسَنْ lūsaṇu, v. n., to be scorched; } p. p. **لُوقَهُو** lūthō.
لُوهَنْ lūhaṇu, v. a., to scorch; }

مَجَنْ mačaṇu, v. n., to fatten; p. p. **مَتُو** matō.

مُسَنْ musaṇu, v. n., to be unlucky; } p. p. **مُتَهُو** muthō.
مُهَنْ muhaṇu, v. a., to cause loss; }

مُنْجَهَنْ munjhaṇu, v. n., to be perplexed; p. p. **مُورَّهُو** murhō.

وَرْدُو وَتَهَنْ vathanu, v. a., to take; p. p. **vartō**, vardō, وَتِهَتُو vat̄hitō.

وِدَهُو وِجَهَنْ vijhaṇu, v. a., to throw; p. p. vidhō.

وِرْجَنْ virčaṇu, v. n., to be wearied; p. p. **وِرْتُو** virtō.

وِسَانُو وِسَامَنْ visāmaṇu, v. n., to be extinguished; p. p. visānō.

وَسَنْ vasanu, v. n., to fall (as rain), p. p. **وَتَهُو** vathō, اُتَهُو uthō, وَتِهُو vuthō.

وِكَامَنْ vikāmaṇu, v. n., to be sold; p. p. **كَاثُو**, **كَامَنْ** vikānō.

وِكَنْ vikināṇu, v. a., to sell; p. p. **وِكِيُو** vikiō.

וַיָּגֹן vananu, v. n., to go; p. p. וִיגֹּן, viō.

וַיְהִיבָּגֵן, vēhejanu, v. p., to bathe; p. p. וִיהִיבָּגֵן, vehetō.

וַיָּבַחַן, vehanu, v. n., to sit; p. p. וִיתַּבְחֵן, vēthō.

וַיְמַעֲמֵן hapāmanu, v. n., to lessen; p. p. הַפְּנַאיָנָה hapānō.

וַיְבַחַן yabhanu, v. n., to be copulated; } p. p. יַדְהָנוּ yadhō.
וַיְהַנֵּן yahanu, v. a., to copulate; }

§. 46.

The participle of the Future passive or the Gerundive¹⁾.

The participle of the Future passive or the Gerundive is formed by adding to the verbal root the affix inō (or anō, if the verb end in 'i' (I) and optionally inō and anō, if the verb end in 'u' (ō)). The Gerundive can only be derived from active verbs; neuter verbs form also a similar participial noun by means of the affix inō, but it is not to be confounded with the Gerundive; see §. 9, 12.

The final vowel of a verbal root undergoes the same changes before the affix of the Gerundive, as before the affix of the Infinitive (§. 42), so that for practical purposes the rule may thus be given, that the termination of the Infinitive anu is simply changed to anō (inō), in order to form the participle of the Future passive. About the derivation of the affix inō see §. 8, 12.

וַיְהִי, vijhanu, v. a., to throw; Gerund. גְּהִינָּה, vijhiṇō,
what is to be thrown.

וַיְהִי dianu, v. a., to give; Gerund. גְּהִינָּה, dianō, what
is to be given.

1) A kind of participle of the Future active is formed by attaching the affix hāru to the Infinitive, as: حَلَانَهَا r halana-hāru, one who is about to go; see §. 9, 33.

دھون dhuanu, v. a., to wash; Gerund. **دھونو** dhuanō or **دھینو** dhuinō, what is to be washed.

کھائن khainu, v. a., to eat; Gerund. **کھائنو** khainō, what is to be eaten.

§. 47.

Indeclinable past participles.

The Sindhi uses different past conjunctive or indeclinable participles.

1) The form most in use is that ending in ī (ō) or ē.

a) Neuter or such active verbs, as terminate in the Imperative in 'u', form the past conjunctive participle by joining to the verbal root the affix ī, as:

ورن var-anu, v. n., to return; past part. conj. **وري** var-ī, having returned.

سُنن sunanu, v. a., to hear; p. part. conj. **سُني** sun-ī, having heard.

Those verbs, which end in a radical ī, coalesce with the affix of the past part. conj. to ī, as:

تهنن thianu, to become; Imper. **تهبئي** thīu; p. p. conj. **تهي** thī, having become.

Those verbs, which end in ū, shorten ū before the affix ī (as before the affix of the Infinitive), as:

پون pu-anu, to string (beads); Imper. **پو** pū-u; p. p. conj. **پئي** pu-ī.

But those verbs, which shorten radical final ō to 'u' in the Infinitive, restore the same again in the past participle conjunctive, as:

رون ru-anu, to weep; Imper. **رو** rō; p. p. conj. **روئي** rō-ī.

If in the Infinitive euphonic v has been inserted between the verbal root and the affix of the Infinitive, it is dropped again in the past part. conj., as:

چونْ ča-v-anu, to speak; Imper. ***چوْ** ča-u; p. p. conj. **چئي** ča-ī, having spoken.

پونْ pa-v-anu, to fall, forms either regularly: **پئي** pa-ī, or irregularly **پئي** pē-ī, having fallen.

The verb **آچنْ** ačanu, to come, makes in the p. p. conj. either regularly **آچي** ač-ī, or irregularly **آچي** ač-ē. The verbs **ڏئنْ** dianu, to give (Imper. **ڏي** dē) and **ٺئنْ** nianu, to take away (Imper. **ٺي** nē) make in the p. part. conj. **ڏئي** dē-ī and **ٺئي** nē-i or **ٺئي** na-ī.

Passive verbs, be they derived from 'neuter or active themes, form the p. part. conj. quite in the same way, as verbs of the active voice, by adding the increment ī (ō) to the passive base, as:

لؤئيجَنْ lō-ij-anu, v. p. to be moistened; p. part. conj. **لؤئيجي** lō-ij-ī or **لؤئيجو** lō-ij-ō, having been moistened.

b) Active and causal verbs, ending in the Imperative in 'e', form the past part. conj. by adding the affix ē to the root of the verb, as:

ملَنْ malanu, v. a., to polish; p. p. conj. **ملي** mal-ē, having polished.

لگائِنْ lagāinu, v. caus., to apply; p. p. conj. **لگائي** lagā-ē, having applied.

2) The second past participle conjunctive is formed by adding to the root of the verb, be it transitive or intransitive, the affix yō (or iō). This form is only used with a Present, Future or Imperative, and may therefore in most cases be translated by the present participle, as:

مُرْتَجِنْ mōṭanū, v. n., to return; p. p. conj. مُرْتَبِيَوْ mōṭ-yō (mōṭ-iō).

سِتْهَنْ sithanū, v. a., to compress; p. p. conj. سِتْهَيَوْ sith-iō.

If the verb end in 'i' (ī), it coalesces with the affix iō, as:

دِيَنْ dīanū, to give; p. p. conj. دِيَوْ dīō.

پِيَنْ pi-anū, to dink (Imper. پِيُو pīu); p. p. conj. پِيَوْ piō.

Those verbs, which shorten original ō to 'u' in the Infinitive, restore the same again in the p. p. conj., as:

دِهُونْ dhu-anū, to wash (Imper. دِهُوْ dhō-u); p. p. conj. دِهُويَوْ dhō-yō.

رِوْنْ ru-anū, to weep (Imper. رِوْ rō); p. p. conj. رِويَوْ rō-yō.

The verbs **كَهَنْ** khananū, to lift up, **هَنْ** hananū, to strike, **كَرْ** karanū, to do, drop, as in the past participle, their final radical before the affix yō, as:

كَهَنْ khananū, p. p. conj. كَهَنْيَوْ khā-yō or: كَهَيَوْ kha-yō.

هَنْ hananū, p. p. conj. هَنْيَوْ hā-yō or: هَيَوْ ha-yō.

كَرْ karanū, p. p. conj. كَيَوْ ki-yō or: كِيَوْ ki-yō (ki-ō).

3) The third past participle conjunctive is formed by adding to the root of transitive verbs, irrespectively of their termination in the Imperative, the affix jē (i-jē), and jī (i-jī) to the root of neuter verbs.

This form is generally used with the Present and Past tenses.

كَهَنْ khananū, v. a., to lift up (Imper. كَهَنْ khanū);
p. p. conj. كَهَنْجِي khan-ijē.

وِرْجَنْ virčanū, v. n., to be tired; p. p. conj. وِرْجِي virč-ijī.

4) The fourth past participle conjunctive is formed

by putting گری karē, the p. p. conj. of کرن کaranu, after the past partic. conj. ending in ī or ē. This compound form is used with the Present, the Future, the Past tenses and the Imperative, as:

وَرِيْ گریْ varī karē, having returned; Inf. وَرَنْ varanu.

مَلِيْ گریْ malē karē, having polished; Inf. مَلَنْ malanu.

لُؤِيْجِيْ گریْ loij-ī karē, having been moistened; Inf. لُؤِيْجَنْ loij-anu.

Annotation. The indeclinable past participles are formed in Sanskrit either by the affix tvā or ya. In Prākrit tvā is changed to tūṇa and (by elision of t) to ūṇa, and ya becomes ia. In Sindhī the first form of the past participle conjunctive ending in ī (or ē) corresponds to the Prākrit affix ia. The second form of the p. p. conj., ending in yō, is identical with the first, and the same must be said of the third form ending in jī (or jē), the Sanskrit affix ya (Prākrit ia) having been changed in Sindhī to ja (= jē), as in the case of the Passive.

This is fully borne out by the kindred idioms. In Hindūstānī we find the following forms of the past part. conjunctive (Inf. mār-nā): mār, mār-ē, mār-kē, mār-karkē. In the first form mār the affix ia has apparently been dropped altogether, whereas in the second mar-ē the affix ia has been contracted to ē. The affix kē in mār-kē, corresponds to the Sindhī affix jē, j. having been changed to a guttural, with transition of the Media into a Tenuis. Mār-kar and mār-karkē are compound past participles conj. like the Sindhī form. Similarly we find in Panjabī (Inf. ghall-nā, to send): ghall and ghall-kē.

The Gujarāti uses two forms of the past part. conj., one ending in ī (used especially in compound verbs), as lakhī, having written, and the other in īnī, as lakhīnī. The first form is identical with the Sindhī affix ī, the latter, īnī, corresponds to the Prākrit affix ūṇa, ī having been substituted for ū.

The Marāṭhī uses only one form of the past. part. conj., ending in ūṇ, as karūn, having done; this affix quite coincides with the Prākrit affix ūṇa. — The Bangālī uses either

the affix *yā* (*iyā*), as *dēkhiyā* (*dēk-ē* or *dēkh-ī* also being employed), or the Locative of the past participle, *dēkhitē*, in the state of having seen.

Chapter XIII.

Formation of the Tenses and Persons.

§. 48.

In treating of the Tenses in Sindhi we must distinguish simple and compound Tenses.

I. Simple tenses.

In the Active and Passive Voice there are only three simple tenses, viz.: the Potential, the Aorist and the Future.

1) The Potential, which implies possibility, uncertainty or a wish, is formed by adding to the root of the verb the inflexional terminations. The absolute personal pronouns may also be put before the verb, where any stress is to be laid on the person, but they may also be omitted, where such is not the case, the respective person being sufficiently pointed out by the inflexional termination itself.

Neuter and such intransitive verbs, as end in the Imperative in 'u', and all passive verbs, receive the same personal terminations, whereas those transitive verbs, which end in the Imperative in 'e', differ from them in the I and partly in the II pers. Sing. and in all the persons of the Plural, by retaining their characteristic 'i' (e) before the inflexional terminations.

Personal terminations of the Potential.

Verbs ending in the Imperative in 'u'.		Verbs ending in the Imper. in 'e'.	
Singular.	Plural.	Singular.	Plural.
I pers. -â	-û	-yâ, -iâ	-yû, iû
II pers. -î, ē	-ô	-iê, yê; ï, ê	-yô, iô
III pers. ē	-ane	-ê	-îne, ine

In reference to verbs, ending in the Imperative in 'u', it is to be observed:

a) A final long vowel is shortened before all the personal terminations in the same way, as before the affix of the Infinitive; e. g. رُونْ ruanu, to weep, Imper. رُوْ rô, Potential I pers. رُتَانْ ru-â, I may weep; پِسْنْ pianu, to drink, Imper. پِيُوْ piu, Potential I pers. پِتَانْ pi-â, I may drink; پُونْ pu-anu, to string (beads), Imper. پُوْ pu-u, Potential I pers. پُتَانْ pu-â, I may string (beads). In poëtry an original long vowel may be restored again in the III pers. Sing., the personal termination ē being at the same time shortened to 'e', as: رُوْ rô-e, he may weep, instead of رُتْيْ ru-ē.

b) The euphonic v, which is inserted between the root of a verb ending in 'a', and the affix of the Infinitive, is commonly retained in the Singular and the III pers. of the Plural, but dropped commonly in the I and II pers. Plural, as: Inf. پَوَنْ pa-v-anu, to fall, Potential, Sing. I pers. پَوانْ pa-v-â, II pers. پَويںْ pa-v-ê, III pers. پَويْ pa-v-ê; III pers. Plur. پَوَنْ pa-v-ane; Plur. I pers. پَسْونْ pa-û, II pers. پَشْوْ pa-ô. In the II and III pers.

Sing. however v may be also dropped, as چئین ča-ē, thou mayst say; چئي چئي ča-ē¹), he may say.

c) In the III pers. Plur. verbs, which end in 'u' (ū) or original ō) and 'a' (with euphonic v inserted) frequently contract the inflexional termination u-ane, a-v-ane, to ūne, as: رون rūne, they may weep, instead of رون ru-ane; پون pūne, they may fall, instead of پون pavane; چون čūne, they may say, instead of چون čavane.

A similar contraction takes place in the II pers. Sing. and in the III person Plur., if a verb end in ī (ī), as: دين dī, thou mayst give, instead of ڏئين dī-ē; ڏين dīne, they may give, instead of ڏئن diane; نين nī, thou mayst take away, نين nīne, they may take away; پين pīne, they make drink; کھين khīne, they may eat; but the uncontracted form is equally in use.

d) Verbs, which end in a radical ā, and in the Imperative in 'u', insert in the I pers. Sing. and Plur. and in the II pers. Plur. a euphonic y before the flexional termination, as: بُدھايان budhā-y-ā, I may become old, بُدھايون budhā-y-ū, بُدھايو بُدھايون budhā-y-ō, we, you may become old. In the III pers. Plur. they end likewise, for euphony's sake, not in ane, but in ine, as: کھائين khā-ine, they may eat. An exception to this rule is کھان khā, I may eat, instead of کھايان khā-y-ā.

In reference to verbs, ending in the Imperative in 'e', it is to be observed:

1) The characteristic 'i' (e) of the Imperative may be contracted with the inflexional termination of the

1) چئي ča-ē is even contracted to چي če, when used more in the sense of a particle, to quote the words of the speaker ('says he').

I and II pers. Sing. and the II and I pers. of the Plur. to yā, yē (yī), yū, yō, or not, if the verb end in a consonant; but the contraction must take place, if the verb end in a vowel, as: چھڏيٰان čhad̄yā, or چھڏيٰان, چھڏيٰين čhad̄yē or چھڏيٰين čhad̄ie etc.; but: بھايان bhāyā, بھاين bhā-yē etc. from بھائڻ bhāinu, to think. In poëtry however the looser form is also in use, as: بھائيٰان, بھائيٰان bhā-iā or بھائيٰان bhā-iyā. In the II pers. Sing. the inflexional termination yē or yī may also be contracted to ē or ī, as: سانڌ هيٰين sānd̄hē or سانڌ هيٰين sānd̄hī, thou mayst cherish.

In the III pers. Plural 'i' is generally lengthened to 'ī', and the initial 'a' of the inflexional termination āni dropped in order to distinguish the neuter and active verbs. But īne is again frequently pronounced and written ine, especially when the verb ends in a long ā, as: **گالھائِن** gālhā-ine, they may speak.

2) The verb **كَرَنْ** karanu, to do, forms the III pers. Plural either regularly in **كَرِينْ** karīne, or irregularly in **كَنْ** kane or **كِنْ** kine.

Annotation. The Sanskrit Potential has already quite disappeared in Prākrit. But, abstracted from this significant circumstance, there can be no doubt, that the Sindhi Potential corresponds originally to the Prākrit Present tense. In Sindhi itself there are many reminiscences, that the Potential properly represents the old Present of the Prākrit; for it is very often, chiefly in poëtry, used without the characteristic *ثو*, in the sense of the Present. After the custom had gained ground, to express the Present by joining the *ثو* to the old Present, the old Present was reserved to denote a Potential mood. The inflexional terminations of the Sindhi Potential correspond very closely to those of the Prākrit Present, as: Prāk. I pers. Sing. āmi (Sansk. āmi), Sindhi ā; II pers. Sing. asi (Sansk. asi), Sindhi ē (or ī), 'a' being dropped (as a conjunctive vowel) and s

being first changed to *h* and then dropped altogether; III pers. Sing. *a-ti* or *a-di* (Sansk. *a-ti*), and by elision of *t* or *d*: *a-e*, Sindhī ē. In the I pers. Plur. the Prākrit has different terminations, as *ā-mō* (Sansk. *ā-mah*), *ā-mu*, *ā-ma*, or *a-mō*, *a-mū* etc. These latter terminations have given rise to the Sindhī terminations ū, *m* being elided and final 'u' lengthened to ū and nasalized at the same time; II pers. Plur. *a-ha* (Sansk. *a-tha*), Sindhī ō, *h* having been dropped and 'a' lengthened to ō; III pers. Plur. *a-nti* (Sansk. *a-nti*), Sindhī *ane*, *t* having been elided in this conjunct letter. — The Hindūstānī, Panjābī and Gujrātī coincide in this respect with the Sindhī, forming the Potential in the same way, as the Sindhī, only with modified inflexional terminations. The proper Potential of the Marāthī, which is now commonly called by the Grammarians the "Past Habitual"¹⁾, exhibits likewise the signs of the old Prākrit Present. — The Bangālī alone has preserved the old Present tense, formed by joining the inflexional terminations to the root of the verb; the Present is in Bangālī also used in the sense of a Potential.

2) The Sindhī has a regular Aorist or Prae-rite tense denoting, that an action once took place in time past.

a) The Aorist is formed from neuter verbs, by joining to the past participle the terminations of the (now in Sindhī) obsolete substantive verb as, to be. This tense is therefore originally a compound, and the participle must be put, according to the gender referred to, either in the masc. or the feminine. The inflexional terminations are only affixed to the I and II pers. of the Sing. masc. and fem., to the I pers. of the Plur. masc. and fem. and to the II pers. of the Plur. masc., the III person of the Sing. and Plur. masc. and fem. being left without any inflexional terminations, as well as the II pers. of the Plur. fem.

b) From transitive verbs, the participle past of which always has a passive signification, the Aorist is

1) As in the Marāthī Grammar, published by the American Mission, Bombay 1854.

formed by joining to the past participle the same inflexional terminations, as to that of neuter verbs, the III pers. of the Sing. and Plur. masc. and fem. and the II person of the Plur. fem. being likewise left without inflexional terminations. If the Agent is to be expressed, this must be put in the Instrumental, the participle past agreeing throughout with its subject (expressed or only hinted at) in gender and number.

The inflexional terminations of the Aorist are:

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
I pers. -se	-se	-sī, sū	-sī, sū.
II pers. -ē	-ā (ē)	-u	—
III pers. —	—	—	—

The past participle of neuter and active verbs commonly ends, as we have seen, in yō or iō, fem. ī. If therefore the past participle be of the masc. gender, its final ō is shortened before the inflexional termination of the I person to u = u-se, whereas the final ī of the fem. gender is changed, as before the other pronominal suffixes, to ya or ia = ya-se, ia-se; e. g. هَلِيْوَه haliō, m., gone, I pers. masc. هَلِيْسَه halis, I went or have gone, fem. هَلِيْسَه halia-se; in the same way دِيْثَوَه dithō, past participle of دِسَنْهُ disanu, seen: دِيْثُسَه di-thu-se, masc. J was seen, fem. دِيْثَسَه dithia-se or: دِيْثَيَسَه dithya-se. In poëtry though iō or yō may keep its place before the inflexional termination se, and ia or ya may be lengthened to ia or yā, as: چَهَدِئُوسَه čadiō-se, I was left, fem. چَهَدِئَا سَه čadiā-se.

Before the inflexional termination of the II person masc., ē, final ō is dropped altogether, as: هَلِيْنَه halinē,

thou hast gone; **ڏٿهڻين** dīth-ē, thou wast seen; before the inflexional termination of the II person fem. ā, final ī is shortened to 'i' = i-ā (occasionally also as in the masc. to i-ē), as: **هليڻن** hali-ā; thou hast gone, **ڏٿهڻن** dīthi-ā, thou wast seen.

In the first person Plural the inflexional termination sī (sē), sū is affixed to the masc. or fem. Plural of the past participle, as: **هالياسين** haliā-sī, we have gone, **هاليونسین** haliū-sī (fem.); **ڏٿهاسين** dīthā-sī, we were seen, **ڏٿهونسین** dīthiū-sī (fem.).

In the II person masc. the final ā of the Plural (**هليا**) is shortened before the inflexional termination 'u' = a-u, as: **هليو** halya-u, you went; **ڏٿهو** dītha-u, you were seen; to the II person fem. no inflexional termination is added, the Plural fem. of the past participle alone being used, the subject of which must be indicated either by the absolute personal pronoun or gathered from the context.

It is to be noticed, that in poëtry the inflexional terminations are frequently left out, in which case the subject, if it be not indicated otherwise (by an absolute personal pronoun etc.), must be gleaned from the context.

Annotation. The three praeterite tenses of the Sanskrit, with the exception of a few traces (Varar. VII, 23), have been already discarded in Prākrit, their formation being apparently too intricate for the conception of the vulgar. In their lieu the past participle has been substituted in the sense of an Aorist, either with or without inflexional terminations, the Perfect proper being denoted by a compound tense. The inflexional terminations, which are affixed in Sindhī to the past participle, are derived from the Sanskrit substantive verb 'as', to be, though they be now so much mutilated and differ so considerably from the forms used in Prākrit (Lassen, p. 345), that they are scarcely recognisable. The termination of the I person Sing. -s

corresponds to the Sanskrit asmi (Prāk. amhi), 'm' having been thrown out in Sindhī.

In the II pers. (Sansk. and Prāk. asi) s = h, has been dropped and final i (e) lengthened in the masc. to ē, whereas in the feminine the initial 'a' of asi has been retained, and the latter half of it dropped altogether. The masculine termination ē is however also now and then applied to the feminine.

In the I person Plural the Sanskrit smāh (Prākrit amhō) has been changed to sī (sē) or sū; in the II person masc. the Sanskrit stha has been first changed to tha, thence to ha, and with the elision of 'h' to 'u'.

In Hindūstānī, Panjābī and Gujarātī the Aorist is made up by the past participle without the addition of inflexional terminations, but in Marāthī inflexional terminations are affixed to the past participle, as in Sindhī. The same is the case in Bangālī, but with this difference, that it can form an Aorist of the active voice not only from neuter verbs, but also from active verbs; in the Passive though it must have recourse to a composition.

3) The Future,

which implies in Sindhī not only the sense of futurity, but also of possibility, uncertainty, is formed

a) In the Active Voice, by affixing to the present participle the same inflexional terminations as to the Aorist.

b) In the Passive Voice, by affixing to the present participle passive the same inflexional terminations; as to the present participle of the Active.

Annotation. The Sindhī has quite left the traces of the Prākrit in forming the Future and fallen back to a composition, in order to make up for the lost future tense. It has approached in this respect again nearer to the Sanskrit, which likewise forms the I Future of the active voice by affixing the inflexional terminations of the substantive verb 'as', to be, to the participial noun ending in tā (tr). The modern Arian idioms differ very greatly from each other as to the method, in which they form the Future. The Hindūstānī and Panjābī express the Future by means of a compound verb; they add to the Potential of a verb the past participle gā (instead of the common giā), from the root gam, to go, the gender of which must agree with the subject.

in question. This is properly a Desiderative, and not a Future; but already in Sanskrit the Desiderative is now and then used in the sense of a Future. Thus we have in Hindū-stānī کرنگا karūn-gā, masc., and کرنگی karūn-gī, fem. I shall do, literally: I am gone (ک gā), that I do (کر کارū), i. e. I will do or shall do; similarly in Panjābī: karāngā, masc., kārāngī, fem.

The Gujarātī on the other hand accedes again more closely to the Prākrit; the conjunctive vowel of the Prākrit (i) has been lengthened in the I person Sing. and Plur., in order to make up for the double ss, which has been reduced to a single one (cf. Introd. §. 19), as: lakh-īs, I shall write, Plur. lakh-īsū, we shall write.

In the II and III person Sing. and Plur. the conjunctive vowel has been dropped altogether, as II pers. Sing. lakh-sē, thou wilt write etc.

The Future of the Marāthī is quite peculiar, and, as it seems, made up from the different terminations of the Future, used in Prākrit.

The termination of the I person Sing. īn (ēn) seems to have arisen from the Prākrit termination himi (Varar. VII, 12), and that of the I person Plural ū, from the Prākrit sisi (= hisi; Lassen, p. 352), the final 'i' of which has been dropped and in compensation thereof medial 'i' lengthened = sīs; final 's' has been hardened to 'r' and thence to 'l'. The II person Plur. ends in āl, which I would refer to the Prākrit termination -ssaha, the latter half of which (aha) seems to have been dropped, and the conjunct ss reduced to 's' by lengthening the preceding (conjunctive) vowel = ās; 's' again seems to be hardened to r = l. A similar process appears in the III pers. Sing., ending in īl (ēl); the Prākrit termination is hidi (= sidi); the initial 'h' has been elided and id(i) lengthened to īd, final 'd' being changed at the same time (as it is usual in the past participle) to 'l'. The III person Plural, ending in tīl is quite perplexing. We would refer to the fact, that in Prākrit hittha is also used instead of hissa (tth = ss; Lassen, p. 353; Varar. VII, 15), though restricted to the I pers. Plural. In Marāthī it appears, that tth has also been used in the III pers. Plural, so that the III pers. Plural would properly terminate in hitthinti; of this initial hi has been elided and the aspirate conjunct tth reduced to tt = t; n is in Marāthī always dropped in the termination of the III pers. Plural and

in consequence the preceding vowel (i) lengthened; thus we get *tīt*, of which final 't' must have been changed to l = *tīl*.

The Bangālī forms the Future by affixing to the root of the verb the inflexional termination *iba*; this is very remarkable and without any analogy in any of the Prākrit dialects. It reminds us very strongly of the Latin termination *bo* in the formation of the Active Future of the I and II conjugation, which Bopp (Comp. Gramm. II, §§. 526, 663) derives from the Sanskrit *bhū*. It would be near at hand, to compare this affix with the Sindhī affix *bō*, employed to form the present participle passive; but its origin will hardly allow of such a comparison.

II. Compound tenses.

1) The compound Potential.

The Potential may be compounded:

a) with the present participle and the Potential of the auxiliary verb هونُ *huanu*, to be, in order to denote an enduring action or state, as: آنسون پڙهندو هئان I may be reading.

b) with the past participle and the Potential of the auxiliary verb هونُ *huanu*, to be, as: آنسون رٺو هئان I my have wandered about; مون ڦٿهو هئي it may have been seen by me, i. e. I may have seen it.

2) The present tense.

The Sindhī has two forms for the Present tense:

a) The common or indefinite Present tense, which denotes, that an action is commenced or going on at the time being, is formed by putting after the Potential (and occasionally before it) the augment تھو *thō*¹), which must

1) Instead of تھو *thō*: پئو *peō* (fem. پئي *pei*) is also used, but with this difference, that a more enduring action is thereby denoted. Cf. §. 53, 2.

agree with the gender of the subject, as: آنسون هَلَانْ تَهُوْ I go; fem. آنسون هَلَانْ تَهِي I go.

b) The definite Present, which implies habit, usage or that an action is still going on at the time of speaking, is formed by compounding the present participle with the Present of the auxiliary verb هُونْ huanu, as: آنسون لِكَهْنَدْ وَ آنْهِيَانْ I am writing, or I am used to write; هُونْ نَدْ وَ آهِيْ he is in the habit of weeping.

In poëtry the auxiliary verb is often left out and the participle used by itself, determined by a noun or pronoun as subject.

Annotation. The Potential, which, as stated already, represents the old Present tense, is no longer considered sufficient, to express the Present by itself; the augment تَهُوْ thō is therefore added, to render more prominent the sense of the Present. This augment تَهُوْ thō is derived from the Sanskrit adjective स्था stha (as used at the end of compounds) and signifies 'standing', as: آنسون پَسَانْ تَهُوْ I see, literally: standing I see, I am in the state of seeing.

In Hindūstānī thā is used as an augment for forming the Imperfect, whereas the common or indefinite Present is expressed by the present participle alone, and the definite Present by the addition of the auxiliary verb hōnā. The same is the case in Panjābī, with the only difference, that the Sanskrit stha has been assimilated in Panjābī to sā. In Gujrātī the indefinite Present is formed by adding the auxiliary (defective) verb čhaū etc., I am etc. (derived from the Sansk. substantive verb 'as', to be) to the Potential, as: hū lakhū čhaū, I write, and the definite Present by joining the Present of the auxiliary verb hōvū, to be, to the present participle, as: hū lakhō hōvū čhaū, I am writing.

The Marāthī forms the common or indefinite Present by affixing the inflexional terminations of the Sansk. substantive verb 'as', to be, to the present participle, ending (originally) in tā, with which the terminations coalesce, as tō, tōs etc. Besides this the Marāthī uses three other compound forms for the definite Present, the first of which is compounded with the present

participle ending in 'at' or 'it', and the irregular form of the auxiliary verb *asañē*, viz: *āhē*, as: *mī lihit āhē*, I am writing; the second adds the auxiliary verb *āhē* etc. to the indefinite Present ending in *tō* etc., as: *mī lihitō āhē*, I am writing. Both these forms of the definite Present, which do not differ from each other as to their signification, denote an action going on or enduring at the time of speaking. The third form adds to the present participle ending in 'at' or 'it', the regular Present of the auxiliary verb *asañē* to be, viz: *asatō* etc., as: *mī lihit asatō*, I am in the habit of writing, and implies a habit, custom or natural disposition; it may therefore be termed the Present Habitual. — The Bangālī has, as noticed already, a simple Present, formed by affixing the inflexional terminations to the root of the verb, and a definite Present formed by uniting the auxiliary verb *āchi* etc. with the present participle ending in *itē*, the initial *ā* of which is dropped in this composition, as: *āmi dēkhitechi*, I am seeing.

3) The Habitual Aorist,

which implies, that an action was repeated in past time or went on at the time indicated, is formed by adding to the Aorist the indeclinable augment تھی *thē*, which may follow or precede it, as the augment of the Present; e. g.: هُو آیٰ تھی he came (repeatedly), or: was coming.

This tense is quite peculiar to the Sindhī, no analogy to it being met with in the kindred idioms. The indeclinable augment تھی *thē* is apparently the Locative of *thō*, and signifies: 'in standing', which agrees well with the import of this tense.

4) The Imperfect,

which denotes, that an action was progressing or repeated at a particular time past, is formed by adding to the present participle the Aorist of the auxiliary verb هون huanu, as: لَنْدُو هُوسِ I was wandering about; لَوْدِبُو هُوسِ I was being driven out. The Imperfect may be rendered more emphatic by premising the past par-

ticiple پیو piō (having fallen), as: هُوَ پِیَا قِسْنَدًا هُمْ, they were in the habit of seeing.

Annotation. In Hindūstānī the Imperfect is formed, as already alluded to, by adding thā to the present participle; the same is the case in Panjabī, which adds sā; the Marāṭhī joins the Aorist of the auxiliary verb asanē, viz: hōtō etc. to the present participle ending in at or it. The same method is kept to in Gujārātī and Bangālī, in the latter language with the slight difference, that the Aorist of the auxiliary verb (viz: čhilām etc.) is coalescing with the participle present.

5) The Perfect,

which implies an action, that has been completed in time past, is formed by adding the auxiliary verb آنهیان āhiyā etc. to the past participle, as: وَتُو آنهیان, I am gone, جهَلِشُو آنهیان I have been seized.

Annotation. All the kindred idioms form the Perfect in the same way as the Sindhī, by adding the Present of the auxiliary verb to the past participle.

6) The Pluperfect,

which implies an action, that has been completed in remote past time chiefly in relation to some other time, expressed or only understood, is formed by adding the Aorist of the auxiliary verb هُونْ huanu to the past participle, as: هَلِشُو هُوسِی I had gone; دُهْتِی هُیسِی I had been enticed (fem.).

Annotation. In Hindūstānī and Panjabī, the Pluperfect is formed by adding thā and sā respectively to the past participle. In Marāṭhī the Aorist hōtō etc. is joined to the past participle and similarly in Gujārātī hatō etc. In Bangālī (which must not resort to a passive construction in the case of transitive verbs, as the other idioms) the Aorist of the auxiliary verb, viz: čhilām etc. is united with the past participle ending in yā.

7) The compound Future tenses.

There are two compound Future tenses in Sindhi:

a) The one is compounded with the participle present and the Future of the auxiliary verb هونُ huanu, which may be termed the Definite Future, as: ٿِسَنْدُو هُونُدُسِ I shall be seeing.

b) The other is compounded with the past participle and the Future of the auxiliary verb هونُ huanu, and may be termed the Past Future, as: هَلِئُ هُونُدُسِ I shall have gone; هُوبَد هُونُدُو he will have been bound.

Both these tenses do not only denote futurity in its strict sense, but imply also possibility, uncertainty or doubt.

Chapter XIV.

The auxiliary verbs.

§. 49.

A. The auxiliary verb هونُ huanu, to be.

Before we can fully develope the conjugational process of the Sindhi, we must first describe the inflexion of the auxiliary verb هونُ huanu, to be, by means of which the compound tenses of other verbs are being made up.

Infinitive: هونُ hu-anu, to be.

Imperative.

SING.

PLUR.

II pers. هو or هو be thou.	هو or هو be ye.
hō hō-u,	hō hu-ō,

Precative.

SING.

PLUR.

II pers.	حُمَدْجِي hu-iđe هُبُونْجِي hō-iđe حُمَدْجِي hu-ju هُبُونْجِي hō-je	mayst thou be.	حُمَدْجِي hu-jo,
			may ye be.

Participles.

- 1) Present participle: حُونْدَوْ hūndō, being.
 2) Past participle: حُوْ hō, هُنْوْ huō, having been.

Verbal noun.

حُنْثَوْ hu-anō, being.

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

SINGULAR.

I pers.	آئُنْ حُجَانْ āñūn hujān	اَعُ حُجَانْ aū hujān	اَعُ حُجَانْ aū hujān	I may be.
II pers.	تُونْ حُجِينْ tūn hujīn	تُونْ حُجِينْ tūn hujīn	تُونْ حُجِينْ tūn hujīn	thou mayst be.
III pers.	هُوْ حُجِيْ hū hujī	هُوْ حُجِيْ hū hujī	هُوْ حُجِيْ hū hujī	he may be.

PLURAL.

I pers.	أَسِينْ حُونْ asīn hūn	أَسِينْ حُونْ asīn hūn	أَسِينْ حُونْ asīn hūn	we may be.
II pers.	أَهِينْ حُوْ ahīn hō	أَهِينْ حُوْ ahīn hō	أَهِينْ حُوْ ahīn hō	you may be.
III pers.	هُجَنْ حُونْ hujn hūn	هُجَنْ حُونْ hujn hūn	هُجَنْ حُونْ hujn hūn	they may be.

In the II pers. Sing. حُجِينْ hujīn, hujī is equally in use. In poëtry we meet in the III person Sing. frequently حُوْ hō-e, instead of حُجِيْ hujī hu-ē.

2) THE COMPOUND POTENTIAL.

a) The present participle with the Potential
هُنْدَان etc. 'May be being'.

SINGULAR.

Masc.

I pers. هُونِدَهُنْدَان، هُجَان (۱)
hūndō hu-â, hūj-â.

II pers. هُونِدَهُثِين، هُجِين
hūndō hu-ê, huj-ê.

III pers. هُونِدَهُثِي، هُجِي
hūndō huē, huj-ē.

Fem.

هُونِدِي هُنْدَان، هُجَان
hūndī hu-â, huj-â.

هُونِدِي هُثِين، هُجِين
hūndī hu-ê, huj-ê.

هُونِدِي هُثِي، هُجِي
hūndī hu-ē, huj-ē.

PLURAL.

I pers. هُونِدَهُون، هُجُون
hūndā hū, huj-û.

هُونِدِسُون هُون، هُجُون
hūndiû²⁾ hū, huj-û.

II pers. هُونِدَهُثُو، هُجُو
hūndā hu-ô, huj-ô.

هُونِدِسُون هُثُو، هُجُو
hūndiû hu-ô, huj-ô.

III pers. هُونِدَهُنِ، هُجِن
hūndā hu-ané, huj-ané. هُونِدِسُون هُنِ، هُجِن
hūndiû hu-ané, huj-ané.

b) The past participle with the Potential
هُنْدَان etc. 'May have been'.

SINGULAR.

I pers. هُنْدَهُنَّو هُنْدَان huō huâ. هُنْيِي هُنْدَان huî huâ.

II pers. هُنْيِين „ „ huê. هُنْيِين „ „ huê.

III pers. هُنْيِي „ „ huê. هُنْيِي „ „ huê.

1) The absolute personal pronouns are left out in the following tenses, as they may be easily supplied.

2) The Plural fem. هُونِدِسُون hūndiû may also be pronounced and written هُونِدِيُون hūndiyû or هُونِدِيُون hūndiyû, and so all the present participles in the fem. Plural.

Masc.

PLURAL.

Fem.

I pers.	هُوَ huā hū.	هُنْيُون huyū hū.
II pers.	هُنْ huō.	هُنْ huō.
III pers.	هُنْيِنْ huane.	هُنْيِنْ huane.

II. THE PRESENT.

1) THE INDEFINITE PRESENT.

The Potential with تهُو thō.

'I am'.

SINGULAR.

I pers.	هُنَانْ تهُو huā thō.	هُنَانْ تهِي huā thi.
II pers.	هُنْيِنْ تهُو huē thō.	هُنْيِنْ تهِي huē thi.
III pers.	هُنِي تهُو huē thō.	هُنِي تهِي huē thi.

PLURAL.

I pers.	هُونْ تهَا hū thā.	هُونْ تهِنُونْ hū thiū.
II pers.	هُنْ تهَا huō thā.	هُنْ تهِنُونْ huō thiū.
III pers.	هُنْيِنْ تهَا huane thā.	هُنْيِنْ تهِنُونْ huane thiū.

Old Present of the Sansk. substantive verb
'as' to be. 'I am'.

SING.

PLUR.

I pers.	آنهِيَانْ āhiyā.	آنهِيُونْ āhiyū.
II pers.	آنهِيَنْ , آنهِيَنْ āhē, āhi.	آهِيَوْ āhiyō.
III pers.	آهِي āhē.	آنهِيَنْ , آنهِيَنْ āhine, āhīne.

This form is commonly used in the Present, and always in compound tenses, whereas **هُنَانْ تهُو** huā thō is seldom to be met with, and never in a compound tense.

2) THE DEFINITE PRESENT.

The present participle with the auxiliary: آنهیان
‘I am being’.

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. هُوندُ آنهِيَان hūndō āhiyā.	هُوندِي آنهِيَان hūndī āhiyā.
II pers. هُوندُ آنهِيَن hūndō āhē.	هُوندِي آنهِيَن hūndī āhē.
III pers. آهي „ „ „ āhē.	آهي „ „ „ āhē.

PLURAL.

I pers.	هُونَدَا آنِهِيُون hūndā āhiyūn	هُونِدِسُون آنِهِيُون hūndiūn āhiyūn
II pers.	هُونَدَا آهِيُو hūndā āhiyō	هُونِدِسُون آهِيُو hūndiūn āhiyō
III pers.	هُونَدَا آنِهِن hūndā āhini	هُونِدِسُون آنِهِن hūndiūn āhine

III. THE IMPERFECT.

The present participle with the Aorist of the auxiliary: **عُوْسٌ**. ‘I was’ or: ‘was being’.

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. 一 <small>ワタシ</small> は <small>ハシメテ</small> hūndō hōse. 一 <small>ワタシ</small> は <small>ハシメテ</small> hūndī huyase.	

*Masc.**Fem.*

II pers. هُونَدٌ وَ هُنَيْنٌ hūndō huē. هُونَدِي هُنَيْنٌ hūndī huiā¹).

III pers. هُونَدٌ وَ هُوَ hūndō hō. هُونَدِي هُنَيْيٰ، هِيٰ hūndī huī, hī.

PLURAL.

I pers. هُونَدٌ أَ هُنَاسِينٌ hūnda huāsī.

هُونَدُونْ هُنَيْنِسِينٌ hūndiū huyūsī.

II pers. هُونَدٌ أَ هُنَوْ، هُنَوْ hūnda hua-u, huō.

هُونَدُونْ هُنَيْونٌ hūndiū huyū.

III pers. هُونَدٌ أَ هُنَاءٌ، هَا hūnda huā, hā.

هُونَدُونْ هُنَيْونٌ hūndiū huyū.

IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle with the inflectional terminations. 'I was', or: 'have been'.

SINGULAR.

*Masc.**Fem.*

I pers. هُوَسٌ hōse.

هُبِيسٌ huy-ase.

II pers. هُنَيْنٌ huiā.

هُنَيْنِ، هُنَيْنٌ hui-ā, hui-ē.

III pers. هُوَ hō.

هُنَيْيٰ hui.

PLURAL.

I pers. هُنَاسِينٌ huā-sī.

هُنَيْنِسِينٌ huyū-sī.

II pers. هُنَوْ، هُنَوْ، هُوَ hua-u, hu-ō, hō.

هُنَيْونٌ huyū.

III pers. هُنَاءٌ، هَا huā, hā.

هُنَيْونٌ huyū.

1) Or هُنَيْنٌ huiā.

Instead of 花سین huā-sī, 花سون huā-sū, the contracted forms 花سین hā-sī, 花سون hāsū, are also in use. — The inflexional terminations are now and then dropped altogether, but in this case the absolute personal pronoun must always be prefixed, as: آنُون هو ānūn hō, I was etc.

2) THE HABITUAL AORIST.

The simple Aorist with تَهْيَى .thē.
‘I used to be’.

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. ھُوں تھی hōse thē. etc.	ھُیں تھی huyase thē. etc.

PLURAL.

VII. THE FUTURE.

The present participle with the inflexional terminations. 'I shall be'.

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. هُوندُس hūndu-se.	هُوندِسِ hūndia-se ¹).
II pers. هُوندِين hūnd-ē.	هُوندِئَن hūndi-ā ²).
III pers. هُوندٌ hūndō.	هُوندِي hūndī.

1) Instead of *hündia-se* هُوندِیسِ we find also *hundi-yase* or هُوندِیسِ *hundyase*.

2) Or ھوندیں hundi-é.

PLURAL.

*Masc.**Fem.*

I pers. هوند اسین hūndā-sī.

هوند سوں سین hūndiū-sī.

II pers. هوند و، هوند و hūnda-u, hūndō.

هوند تون hūndiū.

III pers. هوندا hūndā.

هوند تون hūndiū.

The compound future tenses are not in use.

As from all neuter verbs, so also from this auxiliary an impersonal or passive form may be derived, as:

III pers. Sing. Present هونجی تھو hō-iđe thō, literally: it is been; III pers. Sing. Future: هونجی تھو ibō, literally: it will be been.

Annotation. The root هون hō (Inf. هون hu-añu) corresponds to the Sansk. root भू bhū, to become, which is assimilated in Prākrit to hō or huva; the past participle of it is in Prākrit huō or hūō, thence the Sindhī huō. In reference to the Potential hujā etc., it is to be kept in mind, that Prākrit uses already for the Present (and Future) such forms as hojjā, hojjā etc., which Lassen derives from the Sansk. Precative भुयात् (Lassen, p. 357).

The root hō is used in all the kindred idioms.

The old Present آنھیان āhiyā, I am, is derived from the Present of the Sansk. substantive verb अस् 'as' to be, Prākrit amhi etc. The Marāthī form of it approaches very closely to that of the Sindhī, as: āhē etc. In Hindūstānī (hā, haī, hai etc.) initial 'a', which has been lengthened in Sindhī and Marāthī, has been dropped; the same is the case in Panjābī, as hā, haī, hai etc. In Gujarātī, where initial 'a' has been likewise thrown off, we find the forms čhaū, čhē, čhē etc., which correspond to the Prākrit form अच्छि acchi etc. (Lassen, p. 266, 346). In Bangālī we meet with the still more primitive form āčhi etc.

§. 50.

B. The auxiliary verb تهُنْ thianu, to become, to be.

The verb تهُنْ thianu, to become, to be, is also partly used as an auxiliary verb. Its compound tenses are made up by means of the auxiliary verb هُونْ huanu.

Infinitive.

تھِنْ thi-anu, to become, to be.

Imperative.

SING.

PLUR.

II pers. تھِيُّ thi-u,	تھِئُّو، تھِئُّو thi-ō, thi-ō,
become thou.	become ye.

Precative.

II pers. تھِيُّ، تھِيُّ thi-je, thi-je.	تھِيُّو، تھِيُّو thi-jō, thi-jō.
mayst thou become.	may you become.

Participles.

1) Present participle: تھِينَدُ thi-ndō, becoming.

2) Past participle: تھِئُّو thi-ō, become.

3) Past conjunctive participles:

تھِي thi	}	having become:
تھِئُّو thi-ō		
تھِي کرے thi karē		

4) Verbal noun: تھِئُّو thi-anō, becoming, being.

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

'May become'.

SING.

PLUR.

I pers. تھِيَان thi-ā.	تھِئُون thi-ū.
------------------------	----------------

II pers. تھِيَيْن thi-ē, thi-ē.	تھِئُّو thi-ō.
---------------------------------	----------------

III pers. تھِيَي thi-ē.	تھِئُّن thi-anē, thi-ne.
-------------------------	--------------------------

2) COMPOUND POTENTIAL.

a) The present participle with the Potential of هُونْ huanu. 'May be becoming'.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	تهیندَوْ هُنَانْ thīndō huā.	تهیندِي هُنَانْ thīndī huā.
II pers.	تهیندَوْ هُثِينْ thīndō huē.	تهیندِي هُثِينْ thīndī huē.
III pers.	تهیندَوْ هُهِئِي thīndō huē.	تهیندِي هُهِئِي thīndī huē.

PLURAL.

I pers.	تهیندَوْ هُونْ thīndā hū.	تهیندِوْنْ هُونْ thīndiū hū.
II pers.	تهیندَوْ هُثُو thīndā huō.	تهیندِوْنْ هُثُو thīndiū huō.
III pers.	تهیندَوْ هُهِنْ thīndā huane.	تهیندِوْنْ هُهِنْ thīndiū huane.

b) The past participle with the Potential of هُونْ huanu. 'May have become'.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers. (¹)	تهئُو هُنَانْ thiō huā.	تهي هُنَانْ thi huā.
II pers.	" " huē.	" " huē.
III pers.	هُهِي " " huē.	هُهِي " " huē.

PLURAL.

I pers.	تهئُو هُونْ thiā hū.	تهئُونْ هُونْ thiū hū.
II pers.	" " huō.	" " huō.
III pers.	هُهِنْ " " huane.	هُهِنْ " " huane.

1) Or هُجَانْ hujā etc.

II. THE PRESENT.

1) THE PRESENT INDEFINITE.

The Potential with تهؤ thō.

'I become'.

SINGULAR.

Masc.

Fem.

I pers. تهئان تهؤ thiā thō.	تهي تهئان تهؤ thiā thī.
II pers. تهئين تهؤ thiē thō.	تهي تهئين thiē thī.
III pers. تهئي تهؤ thiē thō.	تهي تهئي thiē thī.

PLURAL.

I pers. تهئون تها thiū thā.	تهئون تهئون thiū thiū.
II pers. تهئو تها thiō thā.	تهئو تهئون thiō thiū.
III pers. تهئن تهئن تها thiāne thā.	تهئن تهئن thiāne thiū.

2) THE PRESENT DEFINITE.

The present participle with آنهيَان āhiyā etc.

'I am becoming'. etc.

SINGULAR.

Masc.

Fem.

I pers. تهيندو آنهيَان thīndō āhiyā.	تهيندي آنهيَان thīndī āhiyā.
II pers. تهيندو آنهيَن thīndō āhē.	تهيندي آنهيَن thīndī āhē.
III pers. تهيندو آهي thīndō āhē.	تهيندي آهي thīndī āhē.

PLURAL.

Masc.

I pers.	تَهِينَدَا آنْهِيُون thīndā āhiyū.
II pers.	تَهِينَدَا آهِيُو thīndā āhiyō.
III pers.	تَهِينَدَا آنْهِن thīndā āhine.

Fem.

تَهِينَدِيُون آنْهِيُون thīndiū āhiyū.
تَهِينَدِيُون آهِيُو thīndiū āhiyō.
تَهِينَدِيُون آنْهِن thīndiū āhine.

III. THE IMPERFECT.

The present participle with هُوَس hōse etc.
'I was becoming' etc.

SINGULAR.

Masc.

I pers.	تَهِينَدُو هُوَس thīndō hōse.
II pers.	تَهِينَدُو هُئِين thīndō huē.
III pers.	تَهِينَدُو هُوٰ thīndō hō.

Fem.

تَهِينَدِي هُيَسٍ thīndī huyase.
تَهِينَدِي هُئِينٌ ¹⁾ thīndī huiā.
تَهِينَدِي هُيَيٌ thīndī huī.

PLURAL.

I pers.	تَهِينَدَا هُسَيِّن thīndā huāsī.
II pers.	تَهِينَدَا هُئُو ²⁾ thīndā hua-u.
III pers.	تَهِينَدَا هُّا thīndā huā.

تَهِينَدِيُون هُيَوْنِسِيِّن thīndiū huyūsī.
تَهِينَدِيُون هُيَوْنٌ thīndiū huyū.
تَهِينَدِيُون هُيَوْنٌ thīndiū huyū.

1) Or هُئِيَنٌ huiē.

2) Or هُئُو huō, hō.

IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle with the inflexional terminations. 'I became' etc.

SINGULAR.

*Masc.**Fem.*

I pers. تهیسِ thiuse¹⁾.

تھیسِ thiase.

II pers. تھیئن thiē.

تھیئن²⁾ thiā.

III pers. تھیو thiō.

تھی thi.

PLURAL.

I pers. تھیاسِین thiāsī.

تھیونسِین thiūsī.

II pers. تھیو، تھیو thi-a-u, thiō. تھیون thiū.

III pers. تھیا thiā.

تھیون thiū.

2) THE HABITUAL AORIST.

The simple Aorist with تھی thē.

'I was becoming, was in the habit to become' etc.

SINGULAR.

*Masc.**Fem.*

I pers. تھیسِ تھی thiuse thē. تھیسِ تھی thiase thē.
etc. etc. etc. etc.

PLURAL.

I pers. تھیاسِین تھی thiāsī thē.
etc. etc.

تھیونسِین تھی thiūsī thē.
etc. etc.

1) In poëtry often: تھیوسِ thiōse, fem. تھیاسِ thiase.

2) Or: تھیئن thiē.

V. THE PERFECT.

The past participle with the auxiliary آنهیان āhiyā.
'I have become' etc.

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. تهی آنهیان thiō āhiyā.	thī āhiyā.
II pers. آنهین „ „ āhē. آنهین „ „ āhē.	
III pers. آهي „ „ āhē. آهي „ „ āhē.	

PLURAL.

I pers. تهیون آنهیون thiā āhiyū.	thiū āhiyū.
II pers. آهیو „ „ āhiyō.	thiū āhiyō.
III pers. آنهن „ „ āhine. آنهن „ „ āhine.	

VI. THE PLUPERFECT.

The past participle with the Aorist هوس hōse etc.
'I had become' etc.

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. تهیو هوس thiō hōse.	تهیي هیسین thī huyase.
II pers. هشین „ „ huē. هشین „ „ huiā.	
III pers. هو „ „ hō. هئی „ „ huī.	

PLURAL.

I pers. تهیا هناسین thiā huāsi.	تهیون هیونسین thiū huyūsi.
II pers. هنیا هنیو thiā hua-u.	تهیون هیون thiū huyū.
III pers. هنیا هنیون „ „ huā.	هیون هیون „ „ huyū.

VII. THE FUTURE.

1) THE SIMPLE OR INDEFINITE FUTURE.

The present participle with the inflexional terminations. 'I shall become' etc.

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. تھیندُسِ thīnduse.	تھیندُسِ thīndiase ¹⁾ .
II pers. تھیندِیں thīndē.	تھیندِیں thīndiā. ²⁾
III pers. تھیندُو thīndō.	تھیندِی thīndī.

PLURAL.

I pers. تھیندَاسِیں thīndāsī.	تھیندُسوں سیں thīndiūsī.
II pers. تھیندَوُ thīnda-u. ³⁾	تھیندُسوں thīndiū.
III pers. تھیندَا thīndā.	تھیندُسوں thīndiū.

2) COMPOUND FUTURE TENSES.

a) The definite Future.

The present participle with the Future هوندُسِ hūnduse etc. 'I shall be becoming' etc.

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. تھیندُو هوندُسِ thīndō hūnduse.	تھیندِی هوندُسِ thīndī hūndiase.
II pers. تھیندُو هوندِیں thīndō hūndē.	تھیندِی هوندِیں thīndī hūndiā.
III pers. تھیندُو هوندُو thīndō hūndō.	تھیندِی هوندِی thīndī hūndī.

1) Or تھیندِیسِ thīndiyase, تھیندِیسِ thīndyase.

2) Or تھیندِیں thīndiā.

3) Or تھیندُو thīndō.

	PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>
I pers.	تَهِينَدَا هُونَدَا نِسِين thīndā hūndāsī.	تَهِينَدِتُون هُونَدِتُونْسِين thīndiū hūndiūsī.
II pers.	تَهِينَدَا هُونَدَوْ thīndā hūnda-u.	تَهِينَدِتُون هُونَدِتُون thīndiū hūndiū.
III pers.	تَهِينَدَا هُونَدَا thīndā hūndā.	تَهِينَدِتُون هُونَدِتُون thīndiū hūndiū.

b) The past Future.

The past participle with the Future **هُونَدُسِ** hūnduse.
'I shall have become' etc.

	SINGULAR.	
	<i>Masc.</i>	<i>Fem.</i>
I pers.	تَهِيُّو هُونَدُسِ thīō hūnduse. etc. etc.	تَهِيِي هُونَدِسِسِ thī hūndiase. etc. etc.
	PLURAL.	
I pers.	تَهِيَّا هُونَدَا سِين thīā hūndāsī. etc. etc.	تَهِيُّون هُونَدِتُونْسِين thīū hūndiūsī. etc. etc.

Chapter XV.

Inflexion of the regular verb.

§. 51.

A. Inflexion of the neuter or intransitive verb.

All the neuter verbs end in the Imperative in 'u' (§. 43) and in the participle present in andō (§. 44).

But there is also a considerable number of transitive verbs ending in the Imperative in 'u' and in the participle present in andō, which take in consequence thereof the same inflexional terminations as the neuter verbs, with the only difference, that in the Past Tenses they must invariably resort to the passive construction.

We exhibit now the inflexion of a regular neuter verb.

Infinitive.

hal-añu, to go.

Imperative.

SING.

PLUR.

II pers. hal-u, go thou. hal-ō, go ye.

Precative.

hal-iج hal-iج	}	mayst	hal-iج hal-iج	hal-iج-ō, may ye go.
hal-iج hal-iج					thou go.

Participles:

- 1) present participle: hal-andō, going.
- 2) past participle: hal-iō, having gone.
- 3) past conjunctive participles:

hal-i , hal-i , hal-i , hal-i kare,	}	having gone.
--	---	--------------

Verbal noun.

hal-añō, going.

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

'I may go' etc.

SING.

PLUR.

I pers.	آنُون هَلَان	اَسِين hal-ā.	آسِين هَلُون	اسِين hal-ū.
II pers.	تُون هَلِين	tū hal-ē.	اَهِين هَلُو	اهِين hal-ō.
III pers.	هُو هَلِي	hū hal-ē.	هُو هَلِن	هُو هَلَنِ hū hal-anē.

2) COMPOUND POTENTIAL.

a) The present participle with the Potential

هُشَان huā etc. 'I may be going'.

SINGULAR.

Masc.

Fem.

I pers.	هَلَنْدُو هُشَان	halandō huā.	هَلَنْدِي هُشَان	halandī huā.
II pers.	هَلَنْدُو هُشِين	halandō huē.	هُشِين	" "
III pers.	هَلَنْدُو هُشِي	halandō huē.	هُشِي	" "

PLURAL.

I pers.	هَلَنْدَا هُون	halandā hū.	هَلَنْدِشُون هُون	halandiū hū.
II pers.	هَلَنْدَا هُوشَو	halandā huō.	هَلَنْدِشُون هُوشَو	halandiū huō.
III pers.	هَلَنْدَا هُشِن	halandā huane.	هَلَنْدِشُون هُشِن	halandiū huane.

b) The past participle with the Potential هُنَّانْ.
 'I may have gone'.

SINGULAR.

*Masc.**Fem.*

I pers. هَلِيْلُهُنَّانْ haliō huā. هَلِيْلِيْلُهُنَّانْ halī huā.

II pers. هُنَّيْلُهُنَّانْ „ „ huē. هُنَّيْلِيْلُهُنَّانْ „ „ huē.

III pers. هُنَّيْلُهُنَّانْ „ „ huē. هُنَّيْلِيْلُهُنَّانْ „ „ huē.

PLURAL.

I pers. هَلِيْلُهُنَّا هُونْ haliā hū. هَلِيْلُهُنَّوْنْ haliū hū.

II pers. هُنَّوْنْ „ „ huō. هُنَّوْنْ „ „ huō.

III pers. هُنَّيْلُهُنَّانْ „ „ huane. هُنَّيْلِيْلُهُنَّانْ „ „ huane.

II. THE PRESENT.

1) THE PRESENT INDEFINITE.

The Potential with تَهُوْ thō.

'I go' etc.

SINGULAR.

*Masc.**Fem.*

I pers. هَلَانْ تَهُوْ halā thō. تَهِيْلَانْ halā thi.

II pers. هَلَيْلُهُنَّانْ تَهُوْ halē thō. تَهِيْلِيْلُهُنَّانْ halē thi.

III pers. هَلَيْلُهُنَّانْ تَهُوْ halē thō. تَهِيْلِيْلُهُنَّانْ halē thi.

PLURAL.

I pers. هَلُونْ تَهَا halū thā. تَهِيْلُونْ halū thiū.

II pers. هَلُونْ تَهَا halō thā. تَهِيْلُونْ halō thiū.

III pers. هَلَيْلُهُنَّانْ تَهَا halane thā. تَهِيْلِيْلُهُنَّانْ halane thiū.

2) THE PRESENT DEFINITE.

The present participle with آنهیان āhiyā etc.

'I am going' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلَنْدُ آنِهِيَان halandō āhiyā.	هَلَنْدِي آنِهِيَان halandī āhiyā.
II pers.	هَلَنْدُ آنِهِين halandō āhē.	هَلَنْدِي آنِهِين halandī āhē.
III pers.	هَلَنْدُ آهِي halandō āhē.	هَلَنْدِي آهِي halandī āhē.

PLURAL.

I pers.	هَلَنْدَا آنِهِيون halandā āhiyū.	هَلَنْدِئُون آنِهِيون halandiū āhiyū.
II pers.	هَلَنْدَا آهِيون halandā āhiyō.	هَلَنْدِئُون آهِيون halandiū āhiyō.
III pers.	هَلَنْدَا آنِهِين halandā āhine.	هَلَنْدِئُون آنِهِين halandiū āhine.

III. THE IMPERFECT.

The present participle with هوس hōse etc.

'I was going' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	هَلَنْدُ هوسِ halandō hōse.	هَلَنْدِي هويسِ halandī huyase.
II pers.	هَلَنْدُ هُئِين halandō huē.	هَلَنْدِي هُئِين halandī huiā.
III pers.	هَلَنْدُ هو halandō hō.	هَلَنْدِي هُئِي halandī huī.

PLURAL.

<i>Masc.</i>	<i>Fem.</i>
I pers. هَلَنْدَا هُنَاسِين halandā huāsī.	هَلَنْدِتُون هُنْيُونْسِين halandiū huyūsī.
II pers. هَلَنْدَا هُنُو halandā hua-u.	هَلَنْدِتُون هُنْيُون halandiū huyū.
III pers. هَلَنْدَا هُنَا halandā huā.	هَلَنْدِتُون هُنْيُون halandiū huyū.

IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle with the inflexional terminations. 'I went' etc.

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. هَلِيُس haliu-se.	هَلِيُس halia-se.
II pers. هَلِيُشِين hali-ē.	هَلِيُس hali-ā. ¹⁾
III pers. هَلِيُو haliō.	هَلِي hali.

PLURAL.

I pers. هَلِيُسِين haliā-sī.	هَلِيُونْسِين haliū-sī.
II pers. هَلِيُو halya-u.	هَلِيُون haliū.
III pers. هَلِيَا haliā.	هَلِيُون haliū.

2) THE HABITUAL AORIST.

The simple Aorist with تَهِي thē.
'I used to go' etc.

SINGULAR.

I pers. هَلِيُسِين تَهِي haliuse thē.	هَلِيُسِين تَهِي haliase thē.
etc.	etc.

1) Or هَلِيُشِين hali-ē.

PLURAL.

<i>Masc.</i>	<i>Fem.</i>
I pers. هَلِيْسِيْن تَهِيْ haliāsī thē.	هَلِيْسُونْسِيْن تَهِيْ haliūsī thē.
etc. etc.	etc. etc.

V. THE PERFECT.

The past participle with آنْهِيَان āhiyā etc.
'I am gone' or 'have gone' etc.

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. هَلِيْ آنْهِيَان haliō āhiyā.	هَلِيْ آنْهِيَان halī āhiyā.
II pers. آنْهِيْن " " āhē. آنْهِيْن " " āhē.	
III pers. آهِي " " āhē. آهِي " " āhē.	

PLURAL.

I pers. هَلِيْوُن آنْهِيُون haliā āhiyū.	هَلِيْوُن آنْهِيُون halī āhiyū.
II pers. آهِيُو " " āhiyō. آهِيُو " " āhiyō.	
III pers. آنْهِيْن " " āhine. آنْهِيْن " " āhine.	

VI. THE PLUPERFECT.

The past participle with the Aorist هوْسِ hōse.
'I was gone' or 'had gone' etc.

SINGULAR.

<i>Masc.</i>	<i>Fem.</i>
I pers. هَلِيْوُن هوْسِ haliō hōse.	هَلِيْيِسِ halī huyase.
II pers. هُتْيِن " " huē. هُتْيِن " " huiā.	
III pers. هوْ " " hō. هُتْيِي " " huiī.	

PLURAL.

<i>Masc.</i>		<i>Fem.</i>
I pers. هَلِيَا هُنَاسِين haliā huāsī.		هَلِيُّون هُنْيُونْسِين haliū huyūsī.
II pers. هَلِيَا هُنَوْ haliā hua-u.		هَلِيُّون هُنْيُون haliū huyū.
III pers. هَا „ huā.		هُنْيُون „ huyū.

VII. THE FUTURE.

1) THE SIMPLE or INDEFINITE FUTURE.

The present participle with the inflexional terminations. 'I shall go' etc.

SINGULAR.

<i>Masc.</i>		<i>Fem.</i>
I pers. هَلَنْدُس halandu-se.		هَلَنْدِسِ halandia-se. ¹⁾
II pers. هَلَنْدِيَن haland-ē.		هَلَنْدِيَن halandi-ā. ²⁾
III pers. هَلَنْدُو halandō.		هَلَنْدِي halandī.

PLURAL.

I pers. هَلَنْدَاسِين halandā-sī.	هَلَنْدِنْسِين halandiū-sī.
II pers. هَلَنْدَو halandā-u.	هَلَنْدِنْسُون halandiū.
III pers. هَلَنْدَا halandā.	هَلَنْدِنْسُون halandiū.

2) COMPOUND FUTURE TENSES.

a) The definite Future.

The present participle with هُونْدُس hunduse.

'I shall be going' etc.

SINGULAR.

I pers. هَلَنْدُو هُونْدُس halandō hunduse.	هَلَنْدِي هُونْدِسِ halandī hundiase.
---	---------------------------------------

1) Or هَلَنْدِيَسِ halandiyase, هَلَنْدِيَسِ halandyase.

2) Or هَلَنْدِيَن halandi-ē.

SINGULAR.

Masc.

- II pers. هَلَنْدُو هُونِدِين
halandō hūndē.
III pers. هَلَنْدُو هُونِدُو
halandō hūndō.

Fem.

- هَلَنْدِي هُونِدِسْن
halandī hūndiā.
هَلَنْدِي هُونِدِي
halandī hūndī.

PLURAL.

- I pers. هَلَنْدَا هُونِدَاسِين
halandā hūndāsī.
II pers. هَلَنْدَا هُونِدُو
halandā hūnda-u.
III pers. هَلَنْدَا هُونِدَا
halandā hūndā.

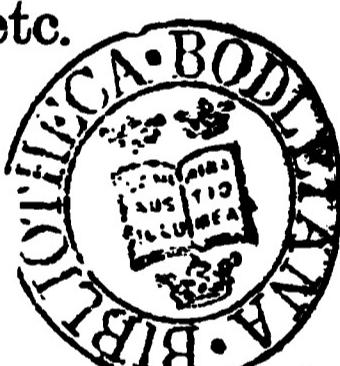
- هَلَنْدِسْن هُونِدِسُونِسِين
halandiū hūndiūsī.
هَلَنْدِسْن هُونِدِسُون
halandiū hūndiū.
هَلَنْدِسْن هُونِدِسُون
halandiū hūndiū.

b) The Past Future.

The past participle with the Future هُونِدُوسِ
hūnduse. 'I shall have (be) gone' etc.

SINGULAR.

- I pers. هَلِيشُو هُونِدُسِ
haliō hūnduse.
II pers. هَلِيشُو هُونِدِين
haliō hūndē.
III pers. هَلِيشُو هُونِدُو haliō hūndō.

- 
- هَلِيشِي هُونِدِسِسِ
halī hūndiase.
هَلِيشِي هُونِدِسْن
halī hūndiā.

PLURAL.

- I pers. هَلِيشَا هُونَدَاسِين
haliā hūndāsī.
II pers. هَلِيشَا هُونَدُو
haliā hūnda-u.
III pers. هَلِيشَا هُونَدَا
haliā hūndā.

- هَلِيشِون هُونِدِسُونِسِين
haliū hūndiūsī.
هَلِيشِون هُونِدِسُون
haliū hūndiū.
هَلِيشِون هُونِدِسُون
haliū hūndiū.

Neuter verbs very often take in the Potential and in the Present tense the passive form, without altering in any way their signification, and are then inflected like other passive verbs (see the inflexion of the passive verb), as: پھرُنْ pharaṇu, v. n., to be fruitful, or پھرجُنْ phar-j-aṇu; لُرھنْ v. n., lurhaṇu, to float, or لُرھجُنْ lurhe-j-aṇu, کاۋڙنْ kāvīraṇu, v. n., to be angry or کاۋڙجُنْ kāvir-j-aṇu, آچنْ v. n. ačaṇu, to come, اچجَنْ ač-iğ-aṇu, پونْ v. n. pavaṇu, to fall, or پِجَنْ pa-iğ-aṇu etc.

The III pers. Sing. of neuter verbs in the passive form is frequently employed impersonally throughout all the tenses with the exception of the Aorist and Perfect, as:

هليجي halijē, it may be gone, تھي halijē thō, it is gone, هليبو آهي halibō āhē, it is being gone, هليبو هو halibō hō, it was being gone; هليبو halibō, it will be gone.

Many neuter verbs are in Sindhi considered both active and neuter, and therefore in the Past tenses constructed either as neuter (i. e. personally) or as transitive verbs (i. e. passively, the agent being put in the Instrumental), as: وڙھيس virhiuse, I quarrelled or: وڙھنْ mū virhiō, by me it was quarrelled, from وڙھنْ virhaṇu, v. n., to quarrel; كھيليس khiliuse, I laughed, or: مونْ كھيلتو mū khiliō, by me it was laughed, from كھلنْ khilaṇu, v. n., to laugh; but رونْ ruanu, v. n., to weep, is always constructed passively in the past tenses, as: رُناٿيئنْ runā-ī, he wept (it was wept by him).

On the other hand there are also some active verbs

(but ending in the Imperative in 'u'), which are constructed in the Past tenses like neuter verbs, and not passively, as: سکھیں sikhiuse, I learnt (not مُون سکھئے) from سکھنُ sikhanu, v. a., to learn; سکنُ sikiuse, I longed for, from سکنُ sikanu, v. a., to long for.

§. 52.

B) Inflexion of the transitive verb.

The inflexion of the transitive and causal verb agrees on the whole with that of the neuter verb in the Potential, the Present, the Imperfect and the Future; but it differs from the inflexion of the neuter verb by being destitute of the Past Tenses of the Active Voice, which must be circumscribed by the past tenses of the Passive Voice, the past participle of transitive verbs having always a passive signification. The agent must therefore in the past tenses be put in the Instrumental, or it may, if that be a pronoun, be affixed to the past participle in the shape of a Suffix. It is understood, that the past participle passive must agree with its substantive in gender and number, as well as the adjective.

From every transitive and causal verb (and partly also, as noted already, from the neuter verb) a passive theme may be derived, which is regularly inflected through all tenses.

We exhibit now the inflexion of a transitive verb, ending in the Imperative in 'e'.

1) ACTIVE VOICE.

Infinitive:

چھڈنُ čhad-anu, to give up.

Imperative.

SING.

PLUR.

Precative.

چھڈ جِ	čhad̄-ije.	}	چھڈ جو	čhad̄-ijō, please to give up.
چھڈ جُ	čhad̄-iju.			

Participles:

- 1) Present participle: چهڻيندو čhad̄-īndō, giving up.
 - 2) Past participle: چهڻيڻو čhad̄-iō, having been given up.
 - 3) Past conjunctive participles:

چہڈی	čhad̄-e	having given up.
چہڈئوں	čhad̄-iō	
چہڈی جی	čhad̄-ijē	
چہڈی کری	čhad̄-ē karē	

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

'I may give up' etc.

SING.

PLUR.

I pers. آنُون چَهَّدِيَان asī ūn چَهَّدِيُون asī ūn چَهَّدِيَان asī ūn چَهَّدِيُون asī ūn

II pers. تُون چَهْدِيْنَ ahī čhad̄-iō.
tūn čhad̄-iē.²⁾

III pers. هو چهڻي hū čhađ-ē. هو چهڻين chū čhađ-īne.³⁾

2) Or چھڈیں *čhad̪-e*, چھڈیں *čhad̪-i*.

3) Or چہڈنے *čhad-ine.*

2) COMPOUND POTENTIAL.

a) The present participle with the Potential هُنَّانْ.
 'I may be giving up' etc.

SINGULAR.

Masc.

I pers. چَهَّدِينِدَوْ هُنَّانْ
 čhadīndō huā.

II pers. چَهَّدِينِدَوْ هُنَّيْنِ
 čhadīndō huē.

III pers. چَهَّدِينِدَوْ هُنَّيِ
 čhadīndō huē.

Fem.

چَهَّدِينِدِي هُنَّانْ
 čhadīndī huā.

چَهَّدِينِدِي هُنَّيْنِ
 čhadīndī huē.

چَهَّدِينِدِي هُنَّيِ
 čhadīndī huē.

PLURAL.

I pers. چَهَّدِينِدَا هُونْ
 čhadīndā hū.

II pers. چَهَّدِينِدَا هُنَّوْ
 čhadīndā huō.

III pers. چَهَّدِينِدَا هُنِ
 čhadīndā huane.

چَهَّدِينِدِيُونْ هُونْ
 čhadīndīū hū.

چَهَّدِينِدِيُونْ هُنَّوْ
 čhadīndīū huō.

چَهَّدِينِدِيُونْ هُنِ
 čhadīndīū huane.

b) The past participle, with the III pers. Singular and Plural of the Potential of the auxiliary verb هُونْ، the agent being put in the Instrumental.

'By me etc. may have been given up.'

SINGULAR.

The object being masc.

مُونْ چَهَّدِيُونْ هُنَّيِ
 mū čhadīo huē.

تُو چَهَّدِيُونْ هُنَّيِ tō čhadīo huē.

، " ، " هُنَّ hunā ، ، " ، " هُنَّ hunā ، ، "

The object being fem.

مُونْ چَهَّدِي هُنَّيِ
 mū čhadī huē.

تُو چَهَّدِي هُنَّيِ tō čhadī huē.

SINGULAR.

The object being fem.

آسان چهَدِئُو هُئيٰ
asān čhadīō huē.

آهان چهَدِئُو هُئيٰ
ahān čhadīō huē.

هُنِ چهَدِئُو هُئيٰ
hune čhadīō huē.

The object being masc.

آسان چهَدِيٰ هُئيٰ
asān čhadī huē.

آهان چهَدِيٰ هُئيٰ
ahān čhadī huē.

هُنِ چهَدِيٰ هُئيٰ
hune čhadī huē.

PLURAL.

مُون چهَدِيَّا هُئينِ
mūn čhadīā huane.
etc. etc.

مُون چهَدِيُون هُئينِ
mūn čhadīū huane.
etc. etc.

II. THE PRESENT.

1) THE PRESENT INDEFINITE.

The Potential with تهُوٰ thō.

'I give up' etc.

SINGULAR.

*Masc.**Fem.*

I pers. تهُوٰ چهَدِيَّان تهُيٰ čhadīā thō. چهَدِيَّان تهُيٰ čhadīā thī.

II pers. تهُوٰ چهَدِيَّين تهُيٰ čhadīē thō. چهَدِيَّين تهُيٰ čhadīē thī.

III pers. تهُوٰ چهَدِيٰ تهُيٰ čhadī huē. چهَدِيٰ تهُيٰ čhadī thī.

PLURAL.

I pers. تهُوٰ چهَدِيُون تهَا
čhadīū thā.

چهَدِيُون تهُيون
čhadīū thiū.

II pers. تهَا چهَدِئُو تهُيون čhadīō thiū. چهَدِئُو تهُيون čhadīō thiū.

III pers. تهَا چهَدِيَّين تهُيون
čhadīnē thiū.

چهَدِيَّين تهُيون
čhadīnē thiū.

2) THE PRESENT DEFINITE.

The present participle with آنهیان āhiyā etc.
'I am giving up' etc.

SINGULAR.

Masc.

I pers.	چهَدِيندُو آنهیان čhadīndō āhiyā.
II pers.	چهَدِيندُو آنهيin čhadīndō āhē.
III pers.	چهَدِيندُو آهي čhadīndō āhē.

Fem.

چهَدِيندِي آنهیان čhadīndī āhiyā.
چهَدِيندِي آنهيin čhadīndī āhē.
چهَدِيندِي آهي čhadīndī āhē.

PLURAL.

I pers.	چهَدِيندَا آنهيُون čhadīndā āhiyū.
II pers.	چهَدِيندَا آهِيون čhadīndā āhiyō.
III pers.	چهَدِيندَا آنهِن čhadīndā āhine.

چهَدِيندُون آنهيُون čhadīndiū āhiyū.
چهَدِيندُون آهِيون čhadīndiū āhiyō.
چهَدِيندُون آنهِن čhadīndiū āhine.

III. THE IMPERFECT.

The present participle with the Aorist هوُس hōse.
'I gave up' or: 'was giving up' etc.

SINGULAR.

Masc.

I pers.	چهَدِيندُو هوُس čhadīndō hōse.
II pers.	چهَدِيندُو هوُئيin čhadīndō huē.
III pers.	چهَدِيندُو هوُ čhadīndō hō.

Fem.

چهَدِيندِي هوُيس čhadīndī huyase.
چهَدِيندِي هوُئيin čhadīndī huiā.
چهَدِيندِي هوُي čhadīndī hui.

PLURAL.

*Masc.**Fem.*

I pers.	چَهَّدِينَدَا هُنَاسِين	چَهَّدِينَدُون هُنْيُونِسِين
	čhađindā huāsī.	čhađindiū huyūsī.
II pers.	چَهَّدِينَدَا هُنُو، هُنُو	چَهَّدِينَدُون هُنْيُون
	čhađindā hua-u, huō.	čhađindiū huyū.
III pers.	چَهَّدِينَدَا هُنَا، هَا	چَهَّدِينَدُون هُنْيُون
	čhađindā huā, hā.	čhađindiū huyū.

IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle (passive), with the agent in the Instrumental.

'By me etc. was given up'.

The object being masc.	SINGULAR.	The object being fem.
مُون چَهَّدِيُّو	mū čhađiō.	مُون چَهَّدِي
" تو tō	"	" تو tō
" هُنَ hunā	"	" هُنَ hunā
" آسَان asā	"	" آسَان asā
" آهَان ahā	"	" آهَان ahā
" هُنِ hune	"	" هُنِ hune

PLURAL.

مُون چَهَّدِيَا	mū čhađiā.	مُون چَهَّدِيُّون	mū čhađiū.
etc.	etc.	etc.	etc.

2) THE HABITUAL AORIST.

The simple Aorist with تَهْيَي thē.

'By me etc. used to be given up'.

The object being masc.	SINGULAR.	The object being fem.
مُون چَهَّدِيُّو تَهْيَي	mū čhađiō thē.	مُون چَهَّدِي تَهْيَي
etc.	etc.	etc.

PLURAL.

The object being masc.

مُون چَهَدِّيْتَا تَهِي
mūn ḥadītā thē.
etc. etc.

The object being fem.

مُون چَهَدِّيْتُوْن تَهِي
mūn ḥadītūn thē.
etc. etc.

V. THE PERFECT.

The past participle (passive) with آهِي āhē and آهِن āhn, the agent being put in the Instrumental.
'By me etc. has been given up'.

SINGULAR.

The object being masc.

مُون چَهَدِّيْتُوْ آهِي
mūn ḥadītū āhē.
etc. etc.

The object being fem.

مُون چَهَدِّيْ آهِي
mūn ḥadī āhē.
etc. etc.

PLURAL.

مُون چَهَدِّيْتَا آهِن
mūn ḥadītā āhn.
etc. etc.

مُون چَهَدِّيْتُوْن آهِن
mūn ḥadītūn āhn.
etc. etc.

VI. THE PLUPERFECT.

The past participle (passive) with هُو hō, هُنْا huā etc.
'By me etc. had been given up'.

SINGULAR.

The object being masc.

مُون چَهَدِّيْتُوْ هُو
mūn ḥadītū hō.
etc. etc.

The object being fem.

مُون چَهَدِّيْ هُنْيِي
mūn ḥadī huī.
etc. etc.

PLURAL.

مُون چَهَدِّيْتَا هُنْا
mūn ḥadītā huā.
etc. etc.

مُون چَهَدِّيْتُوْن هُنْيُون
mūn ḥadītūn huyūn.
etc. etc.

VII. THE FUTURE.

1) THE SIMPLE or INDEFINITE FUTURE.

The present participle with the inflexional terminations.

'I shall give up' etc.

SINGULAR.

Masc.

Fem.

I pers. چهڻيندس ڇhadînduse. چهڻيندس ڇhadîndia-se.

II pers. چهڻيندين ڇhadînd-ê. چهڻيندن ڇhadîndi-â.

III pers. چهڻيندو ڇhadîndô. چهڻيندوي ڇhadîndî.

PLURAL.

I pers. چهڻينداسين ڇhadîndâ-si.

چهڻيندسونسين ڇhadîndiû-si.

II pers. چهڻيندو ڇhadînda-u. چهڻيندون ڇhadîndiû.

III pers. چهڻيندا ڇhadîndâ. چهڻيندون ڇhadîndiû.

2) COMPOUND FUTURE.

a) The definite Future.

The present participle with هوندس hünduse.

'I shall be giving up' etc.

SINGULAR.

Masc.

Fem.

I pers. چهڻيندو هوندس ڇhadîndô hünduse. چهڻيندسي هوندسي ڇhadîndi hündiase.

II pers. چهڻيندو هونددين ڇhadîndô hündê. چهڻيندن هوندنس ڇhadîndi hündiâ.

III pers. چهڻيندو هوندو ڇhadîndô hündô. چهڻيندوي هوندوي ڇhadîndi hündi.

PLURAL.

Masc.

I pers.	چَهَّدِيْنْدَا هُونْدَا سِين čhadīndā hūndāsī.
II pers.	چَهَّدِيْنْدَا هُونْدَو čhadīndā hūnda-u.
III pers.	چَهَّدِيْنْدَا هُونْدَا čhadīndā hūndā.

Fem.

چَهَّدِيْنْدِسُون هُونْدِسِين čhadīndiū hūndiūsī.
چَهَّدِيْنْدِسُون هُونْدِسُون čhadīndiū hūndiūsū.
چَهَّدِيْنْدِسُون هُونْدِسُون čhadīndiū hūndiūsū.

b) The Past Future.

The past participle (passive) with هُونْدَو hūndō etc.,
the agent being put in the Instrumental.

'By me etc. will have been given up'.

SINGULAR.

The object being masc.

مُون چَهَّدِئُو هُونْدَو mū čhadīo hūndō.
etc. etc.

The object being fem.

مُون چَهَّدِي هُونْدِي mū čhadī hūndī.
etc. etc.

PLURAL.

مُون چَهَّدِيْنَا هُونْدَا mū čhadīnā hūndā.
etc. etc.

مُون چَهَّدِيْنْدُون هُونْدِيْسُون mū čhadīndiū hūndiūsū.
etc. etc.

2) PASSIVE VOICE.

Infinitive.

چَهَّدِجْنُ čhadī-ij-anu, to be given up.

Imperative.

SING.

II pers. چَهَّدِجْ چَهَّدِجْ be given up.
--

PLUR.

چَهَّدِجْ چَهَّدِجْ be ye given up.
--

Participles.

- 1) Present participle: چَهِّدْ بُو čhađibō, being given up.
 - 2) Past participle: چَهِّدْ نُو čhađiō, having been given up.
 - 3) Future participle or gerundive: چَهِّدْ نُو čhađinō, to be given up.
 - 4) Past conjunctive participles:

چھڈِ جو čhadīj-ō, } having been
given up.
چھڈِ جی گری čadījī karē,

I. THE POTENTIAL.

1) THE SIMPLE POTENTIAL.

'I may be given up'.

SING.

PLUR.

I pers. چهَدِیْ جَان čadīj-ā. چهَدِیْ جُون čadīj-ū.

II pers. چهڈِ جیں čadīj-ē.¹⁾ چهڈِ جو čadīj-ō.

III pers. چهڈِ جی čadīj-ē. چهڈِ جن čadīj-ané.

2) COMPOUND POTENTIAL.

- a) The present participle with the Potential هُنَّ huā.
'I may be being given up' etc.

SINGULAR.

Masc.

Fem.

I pers. چهَدِ بُو هُنَان čadibō huā.	چهَدِ بِي هُنَان čadibī huā.
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II pers. چهڻِ بُو هُئين čhađibō huē.	چهڻِ بي هُئين čhađibī huē.
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III pers.	چَهَدِ بُو هُئِي čhadibō huē.	چَهَدِ بِي هُئِي čhadibī huē.
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1) Or چھڈ جین chadījī.

PLURAL.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهَدِبَا هُون čhadibā hū.	چَهَدِبِنُون هُون čhadibiū hū.
II pers.	چَهَدِبَا هُئُو čhadibā huō.	چَهَدِبِنُون هُئُو čhadibiū huō.
III pers.	چَهَدِبَا هُئِنِ čhadibā huane.	چَهَدِبِنُون هُئِنِ čhadibiū huane.

b) The past participle with the Potential
هُيَان huā.

'I may have been given up' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهَدِي هُيَان čhadī huā.	چَهَدِي هُيَان čhadī huā.
II pers.	" " huē. هُئِين	" " huē. هُئِين
III pers.	" " huē. هُيَي	" " huē. هُيَي

PLURAL.

I pers.	چَهَدِي هُون čhadī hū.	چَهَدِنُون هُون čhadīn hū.
II pers.	" " huō. هُئُو	" " huō. هُئُو
III pers.	" " huane. هُئِنِ	" " huane. هُئِنِ

II. THE PRESENT.

1) THE INDEFINITE PRESENT.

The Potential with تهُو thō.

'I am given up' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهَدِجَان تهُو čhadijā thō.	چَهَدِجَان تهِي čhadijā thi.

SINGULAR.

*Masc.**Fem.*

II pers. چهڏِ جين تھو
čhadījē thō.

چهڏِ جين تهي
čhadījē thī.

III pers. چهڏِ جي تھو
čhadījē thō.

چهڏِ جي تهي
čhadījē thī.

PLURAL.

I pers. چهڏِ جون تھا
čhadījū thā.

چهڏِ جون تھُون
čhadījū thiū.

II pers. چهڏِ جو تھا
čhadījō thā.

چهڏِ جو تھُون
čhadījō thiū.

III pers. چهڏِ جن تھا
čhadījane thā.

چهڏِ جن تھُون
čhadījane thiū.

2) THE DEFINITE PRESENT.

The present participle with آنهیان āhiyā.

'I am being given up' etc.

SINGULAR.

*Masc.**Fem.*

I pers. چهڏِ بو آنهیان
čhadibō āhiyā.

چهڏِ بي آنهیان
čhadibī āhiyā.

II pers. چهڏِ بو آنهين
čhadibō āhē.

چهڏِ بي آنهين
čhadibī āhē.

III pers. چهڏِ بو آهي چهڏِ بي آهي چهڏِ بي آهي
čhadibō āhē. čhadibī āhē. čhadibī āhē.

PLURAL.

I pers. چهڏِ با آنهيون
čhadibā āhiyū.

چهڏِ بُون آنهيون
čhadibiū āhiyū.

II pers. چهڏِ با آهيو
čhadibā āhiyō.

چهڏِ بُون آهيو
čhadibiū āhiyō.

III pers. چهڏِ با آنهن
čhadibā āhine.

چهڏِ بُون آنهن
čhadibiū āhine.

III THE IMPERFECT.

The present participle with هو hōse.

'I was being given up' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چَهَّدِبُو هُوسِ čhadibō hōse.	چَهَّدِبِي هُيَسِ čhadibī huyase.
II pers.	چَهَّدِبُو هُئِين čhadibō huē.	چَهَّدِبِي هُئِين čhadibī huiā.
III pers.	چَهَّدِبُو هُو čhadibō hō.	چَهَّدِبِي هُئِي čhadibī huī.
	PLURAL.	
I pers.	چَهَّدِبَا هُنَاسِين čhadibā huāsīn.	چَهَّدِبُون هُيُونْسِين čhadibiū huyūnsīn.
II pers.	چَهَّدِبَا هُنُو، هُنُو čhadibā hua-u, huō.	چَهَّدِبُون هُيُون čhadibiū huyūn.
III pers.	چَهَّدِبَا هُنَا čhadibā huā.	چَهَّدِبُون هُيُون čhadibiū huyūn.

IV. THE AORIST.

1) THE SIMPLE AORIST.

The past participle with the inflexional terminations.

'I was given up' etc.

SINGULAR.

	<i>Masc.</i>		<i>Fem.</i>	
I pers.	چَهَدِیْسِ	čhadiu-se. ¹⁾	چَهَدِیْسِ	čhadia-se.
II pers.	چَهَدِیْنِ	čadī-ē.	چَهَدِنْ	čadī-ā.
III pers.	چَهَدِئُوْ	čadīō.	چَهَدِی	čadī.

1) Or چھڈ پیس chadīyuse, چھڈ پیس chadīyase.

PLURAL.

*Masc.**Fem.*

I pers. چهڻِ ناسين čadīā-sī. چهڻِ نوں سين čadīū-sī.

II pers. چهڻِ یو چهڻِ ٹون čadīya-u. čadīū.

III pers. چهڻِ ٹا چهڻِ ٹون čadīā. čadīū.

2) THE HABITUAL AORIST.

The simple Aorist with تهي thē.

'I used to be given up' etc.

SINGULAR.

*Masc.**Fem.*

چهڻِ سِ تهي čadīuse thē. چهڻِ سِ تهي čadīase thē.
etc. etc. etc. etc.

V. THE PERFECT.

The past participle with آنهيان āhiyā.

'I have been given up' etc.

SINGULAR.

*Masc.**Fem.*

چهڻِ آنهيان čadīō āhiyā. چهڻِ آنهيان čadī āhiyā.

چهڻِ آنهين čadīō āhē. چهڻِ آنهين čadī āhē.

چهڻِ آهي čadīō āhē. چهڻِ آهي čadī āhē.

PLURAL.

چهڻِ آنهيون čadīā āhiyū.

چهڻِ آنهيون čadīū āhiyū.

چهڻِ آهيون čadīā āhiyō.

چهڻِ آهيون čadīū āhiyō.

چهڻِ آنهين čadīā āhine.

چهڻِ آنهين čadīū āhine.

VI. THE PLUPERFECT.

The past participle with هوں hōse.
'I had been given up' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چھَڈِئُو هوں čhađiō hōse.	ھھَڈِی ھیسِ čhađī huyase.
II pers.	چھَڈِئُو ھئین čhađiō huē.	چھَڈِی ھئِن čhađī huiā.
III pers.	چھَڈِئُو هو čhađiō hō.	چھَڈِی ھئی čhađī huī.

PLURAL.

I pers.	چھَڈِئا ھئاسِین čhađiā huāsī.	چھَڈِئُون ھیوْفِسِین čhađiū huyūsī.
II pers.	چھَڈِئا ھئو čhađiā hua-u.	چھَڈِئُون ھیوْن čhađiū huyūn.
III pers.	چھَڈِئا ھئا čhađiā huā.	چھَڈِئُون ھیوْن čhađiū huyūn.

VII. THE FUTURE.

1) THE SIMPLE or INDEFINITE FUTURE.

The present participle with the inflexional terminations.

'I shall be given up' etc.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>
I pers.	چھَڈِبُسِ čhađibu-se.	چھَڈِبِسِ čhađibia-se.
II pers.	چھَڈِبِین čhađib-ē.	چھَڈِبِن čhađibi-ā.
III pers.	چھَڈِبُو čhađibō.	چھَڈِبِی čhađibī.

PLURAL.

*Masc.**Fem.*

I pers.	چَهَّلْ بَا سِينٍ	čhađibā-sī.	چَهَّلْ بِسُونْ سِينٍ	čhađibiū-sī.
II pers.	چَهَّلْ بُو	čhađiba-u.	چَهَّلْ بِسُون	čhađibiū.
III pers.	چَهَّلْ بَا	čhađibā.	چَهَّلْ بِسُون	čhađibiū.

2) COMPOUND FUTURE.

a) The definite Future.

The present participle with هُونْدُس hünduse.

'I shall be being given up' etc.

SINGULAR.

*Masc.**Fem.*

I pers.	چَهَّلْ بُو هُونْدُس	čhađibō hünduse.	چَهَّلْ بِي هُونْدِس	čhađibī hündiase.
II pers.	چَهَّلْ بُو هُونْدِين	čhađibō hündē.	چَهَّلْ بِي هُونْدِن	čhađibī hündiā.
III pers.	چَهَّلْ بُو هُونْدَو	čhađibō hündō.	چَهَّلْ بِي هُونْدِي	čhađibī hündī.

PLURAL.

I pers.	چَهَّلْ بَا هُونْدَاسِين	čhađibā hündāsī.	چَهَّلْ بِسُون هُونْدِسِين	čhađibiū hündiūsī.
II pers.	چَهَّلْ بَا هُونْدَو	čhađibā hündā-u.	چَهَّلْ بِسُون هُونْدِسُون	čhađibiū hündiū.
III pers.	چَهَّلْ بَا هُونْدَا	čhađibā hündā.	چَهَّلْ بِسُون هُونْدِسُون	čhađibiū hündiū.

b) The Past Future.

The past participle with هُونْدُسِ hünduse.

'I shall have been given up' etc.

SINGULAR.

*Masc.**Fem.*

I pers. چَهَدِئُو هُونْدُسِ
čadīo hünduse.

II pers. چَهَدِئُو هُونْدِيں
čadīo hündē.

III pers. چَهَدِئُو هُونْدَو
čadīo hündō.

چَهَدِئِی هُونْدِسِ
čadī hündiase.

چَهَدِئِی هُونْدِن
čadī hündiā.

چَهَدِئِی هُونْدِی
čadī hündī.

PLURAL.

I pers. چَهَدِئَا هُونْدَاسِین
čadīā hündāsī.

II pers. چَهَدِئَا هُونْدَو
čadīā hündā-u.

III pers. چَهَدِئَا هُونْدَا
čadīā hündā.

چَهَدِئُون هُونْدِنْسِین
čadīū hündiūsī.

چَهَدِئُون هُونْدِنْون
čadīū hündiū.

چَهَدِئُون هُونْدِنْون
čadīū hündiū.

Chapter XVI.

Compound verbs.

§. 53.

The Sindhi possesses a great facility in giving different shades of meaning to a verb by compounding it with another verb.

1) The most common way of compounding a verb with another is to put the past conjunctive par-

ticiple of the active or passive mood, ending in ī or ē¹), before it.²) The construction of a verb thus compounded depends entirely on the definite verb, not in any way on the past conjunctive participle. In this way are formed

a) So-called Intensitives, which impart to the definite verb a peculiar signification, arising out of the sense of the preceding past conjunctive participle, as:
 وَجْنُ وَتَهِي vaṭhī vañanu, to take off, literally: to go having taken; وَجْنُ مَرِي marī vañanu, to be dead, lit.: to go having died; چَرْهِي وَجْنُ čarhī vañanu, to ascend, lit.: to go having ascended; كُھلِي پَوْنُ khulī pavanu, to be opened, lit.: to fall having been opened; جِي پَوْنُ ji pavanu, to become alive, literally: to fall having lived; وَهِي پَوْنُ vahī pavanu, to pour down (as rain), literally: to fall having flown. — وَقْهِي وَجْهْنُ vadħē vijhanu, to cut down, lit.: to throw having cut; سُورِي گَدْهَنْ sōrē kadhanu, to pull out, lit.: to pull having moved; چَاڑِهِي آنُ čāṛhē ānanu, to hang up, lit.: to bring having caused to ascend; لُؤْزِهِي چَهَدْنُ lōrhē čhadanu, to float off (act.), lit.: to give up having floated away; تَائِشُو جَهَنْ tāniō čhinanu, to pluck out, lit.: to pluck out having pulled; مُوتَائِي نِسْنُ mōtā-ē nianu, to bring back, lit.: to take away having caused to return, etc. etc. It is to be noted, that كَهَنِي khanī, the past conjunctive participle of كَهَنْ khananu, to lift up, is used with all

1) The past conjunctive participle ending in iō is also occasionally used to make up a compound verb.

2) In poëtry though the past conjunctive participle may also follow the definite verb.

sorts of verbs, to intensify their signification, implying, that the action is done forthwith, as: كَهْنِي لِكَهْنُ khanī likhanū, to set to writing; كَهْنِي أُجَارَنُ khanī ujāranū, to set to polish, كَهْنِي وَجَائِنُ khanī vajāinū, to set to play (an instrument); كَهْنِي وَنَجْنُ khanī vañanū, to be off.

In the same way the past conjunctive participle of پَوْنُ pavanū, to fall, viz.: پَئِيَّيِّي pāī or پَئِيَّيِّي pēī, is put before a verb, to intensify its signification, as پَئِيَّيِّي كَهْنُ paī khianū, to eat on or up, literally: to eat having fallen upon it. The augment تَهُوَ thō of the Present tense is dropped, when the verb is thus compounded with پَئِيَّيِّي pāī or پَئِيَّيِّي pēī.

سُو جَدِّهِن وَذُو تَهْشُو قَدِّهِن مَرِي وِئُو

When he was grown up, he died. Abd-ul-Latīf's life, p. 2.

سُونَهِن جِي صَلَاحَ وَتْهُ دَ وِيرِ لَنْكَهِي وَنَجِين

Take the advice of the pilots, that thou mayst pass the full tide. Sh. Surāg. V, 7.

لَرِئُو پَوَنِ لَطِيفَ كَهِي كَوْزَا مَتَهِي مَكَلَ

Tears trickle down to the kind one upon the cheek. Maj. 459.

سَانَدَارِي سَمُونْدَرَ جِي نِهْرُزِي نِنَا

In crossing the ocean they were forcibly carried off. Sh. Sām. I, 11.

آئِي پَانُ آَزَاءَ كَهْنِي كَهُورِي وَجَ مِين

Bring (and) fasten thy own self in the midst of the furnace. Sh. Jam. Kal. III, 13.

جَانِ كَهْنِي وَجَائِي تَهْنِي چُونَا هَرَنِ مِرُونِ پَكِي هَلِيَّا آچِنِ

When he sets to play, then four times as many deer, wild beasts, birds come on. Story of Rāe Diāču, p. 3.

وَكَهْرُ سُو وِهَاء جَوِي پَيْشِي پُرَاثِي دَ تَهْنِي

Buy those goods, which do not become old. Sh. Surāg. III, 2.

پَوِي هِنَ دَهَنْدَه مَنْجَهَانِ مِتِي كَلِهِي خُجَرَا ئَ مَسْجِيدِ
جَوْزِ تَانِسُونِ

Then having taken out earth from this tank they built cells and a mosque. Abd-ul-Latīf's life, p. 22.

كَهِينْدَه جَوِي خُوشِي پَيْشِي سُوئِي مُنْهَنِ جَوِي سِينِ

He who will eat (it) with pleasure, that is my friend. Maj. 319.

b) Compound verbs, implying possibility, and power are formed by putting a past conjunctive participle before the verbs سَكَهَنْ saghanu¹⁾, to be able, and جَاهَنْ jānanu, to know, as: كَرِيُو سَكَهَنْ karē, karyō saghanu, to be able to do; دَهِيَّي سَكَهَنْ dēi jānanu, to know to give.

كَنْهَنِ پَرِ رُنَانِ پِرِنَيِ كَهِي روئِي دَ جَانَانِ

In what manner shall I weep for my friend? I do not know how to weep. Sh. Kōh. VI, 1.

اوْجَامِكُو اَكِهِنِ كَهِي جَاتِي دَ دِيَشِي

Thou didst not understand to give sleeplessness to (thy) eyes. Sh. Kōh. I, 12.

1) With سَكَهَنْ the Infinitive may also be joined.

c) The idea of completion is expressed by putting a past conjunctive participle before the verbs: رَهَنْ rahānu, to remain, وَتَهَنْ vathānu, to take, چَكْنْ čukanu, to be at an end; نِبَهَنْ nibhanu or نِبَنْ nibanu, to be ended; similarly before بَسِ گَرْn base karanu, to leave off, to have done, as: وَتَهِي رَهَنْ vathī rahānu, to have taken; كَهَائِي وَتَهَنْ رَمِي ramī rahānu, to be off; كَهَائِي وَتَهَنْ چَهَنْ khāē vathānu, to have done eating; گَرِي چَكْنْ karē čukanu, to have done; چَشِي بَسِ گَرْنْ čaī base karanu, to have done speaking.

أُنْهِي كِهِوْنِين جِي ڏِسَن وَاسْطِي بِهِي رَهِئُو

In order to see those lightenings he sat down.
Amulu Mān. p. 146.

چارن چنگ کلھی گری رمی رہئو رات

The Ćāraṇ, having slung the harp upon his shoulder, went in the night. Sh. Sōr. III, 5.

جِيڪو زَالِ ٿِي حَرَامَ جِي دِلِ سَانَ تھُو ٿِسِي اُھُو اِنْھِي

مِينَيْ هُنَ سَانَ مَنَ مِينَ حَرَامُ كَرِي چُكْوَ

Who so ever looks upon a woman with a heart of fornication, that one has even therein committed already fornication with her in his mind. Matth. 5, 4.

تَنْهِن سِين گَرِي پِرِيتْرِي نِبَهَايِي نِبِي

With him friendship has been already made. Maj. 196.

پُوءِ جَلِّهِينَ عِيسَى اِهي مَالِھُونَ چَئِي بَسِ کِیونَ تَلِھِينَ

مَا زَهُونْ هُنْ جُو مَتْ بِنْدِهِي وَسَا تِهِنَا

When Jesus had ended these sayings, then the people, having heard his doctrine, became astonished. Matth. 7, 28.

d) Duration or repetition is expressed by putting before the definite verb the past conjunctive principle ending in iō, to which also the emphatic ī is affixed, als: پڑھئو پڑھنُ parhiō parhanū, to read on, to keep on reading.

پڑھئو پڑھیجاء سبق انھین سور جو

Read over again the lesson of this very pain. Sh. Jam. Kal. V, 31.

سوئی سو حرف پڑھئوئی تھو پڑھان

Even that, that letter I read over and over again Sh. Jam. Kal. V, 33.

2) Another kind of Intensitives is formed by putting the past participle of پون pavanū, to fall, viz.: پشو piō, before the Imperative, Present¹⁾ or Imperfect of a definite verb, as: پشو مانجائسِ piō mānjāsē, enjoy her; پیا ڈسندَا ہئا پیا تھئِن piā ڈسندَا ہئا they become they were seeing.

جذھین کھٹت تی آچی تدھین توں پر پتی گذھجائس

پون پشو مانجائسِ

When she comes to the couch, then pull out her feathers; afterwards enjoy her. Amulu Mān. p. 147.

تنہن میں تجلای کھوئن و انکی پیا تھئِن

In that (palace) sparks are made like lightenings. Ibid. p. 140.

سندس آچرج کھنا چھوکر پیا ڈسندَا ہئا

Many of his miracles the other boys used to see. Abd-ul-Latīf's life, p. 3.

1) In this case the augment تھو thō is dropped as unnecessary.

3) The idea of continuation is expressed by putting a present participle before the verbs رَهْنُ rahānu, to remain and وَتَنْ vatanu, to go about, as: وِينْدَوْ رَهْيِي vēndō rahī, he continues going; چَارِينْدَوْ وَتِي čārīndō vatē, he keeps on grazing.

وِينْدَوْ رَهْنَدَوْ وَرْجِي مَنْجَهَانِ مِصْرَ شَامِ

He kept on travelling in fatigue from Egypt (and) Syria. Maj. 357.

سَنْدُسِ پِئِي شَاهُ حَبِيبُ كَهِيْسِ كُولِينْدَوْ بَهْرِيلِينْدَوْ وَتِي رَهْنَهُوْ

His father Shāh Habib continued searching (and) seeking him. Life of Abd-ul-Latīf, p. 9.

بِيَحْلُ كَهْرَزَا چَارِينْدَوْ وَتِي

Ābijalu goes on grazing the horses. Story of Rāe Diāču, p. 2.

4) Two verbs may also be joined by putting the Infinitive of a verb in the Formative case before the verbs: لَكَنْ lağanu, v. n. to apply, آَچَنْ ačanu, to come, وَنَجَنْ vaňanu, to go. In this way so-called Inceptives are formed, as: وَنَ لَكَنْ, ruña lağanu, to begin to cry; سَدَنْ وَنَجَنْ vasaña ačanu, to come to rain; سَدَنْ وَنَجَنْ آَچَنْ sadana vaňanu, to go to call.

وَجُونَ وَسَنَ آَيِّيُونَ سَارِنْكُ چَرِهْنَهُوْ سِيجَ

The lightenings have come to flash (to rain); the monsoon has ascended (his) couch. Sh. Sōr. IV, 13.

پُوْ جِيسِينَ هُوْ كِنْهَنَ وَيِّيُونَ تِيسِينَ كَهْوُثُ آَچِي سَهْرِيزُو

Then whilst they went to buy, the bridegroom arrived. Matth. 25, 10.

Chapter XVII.

The Verb with the Pronominal Suffixes.

§. 54.

The Sindhi uses the pronominal suffixes far more extensively with the verbs, than with the nouns (cf. §. 30). The suffixes attached to the verbs express, strictly speaking, only the Dative and Accusative (the object), and, with the past participle passive, also the Instrumental, though we may translate them by any case, save the Nominative.

The pronominal suffixes attached to verbs are identical with those attached to nouns, with this difference, that the suffix of the I person Plural, ū, which is not in use with nouns (but with adverbs and postpositions), is used throughout the verb. There is further a peculiar Instrumental affix, attached to the past participle passive, which is never used with nouns or adverbs, viz.: ī for the Singular, and ū for the Plural.

It appears, that the suffix ī is originally the Instrumental Sing. **ا** ina, by him (from **هی** hī, this), and ū the Instrumental Plural **ا** une, by them (from **هون** hū or **و** ū, that).

To the first person Sing. and Plur. the suffix of the same person is never attached, as in this case the reflexive pronoun **پان** pāna, self, must be employed.

In the compound tenses and in compound verbs the suffix always accedes to the latter part of the compound, though it properly belongs to the first member of the compound. Similarly the suffix is never attached to the augment **تھو** thō or **تھي** thē, but always to the verb itself.

To the past participle passive even two suffixes may accede, the first expressing the Instrumental and the second the Dative or Accusative, as will be shown afterwards.

The way, in which the several suffixes are attached to the inflexional terminations of the verb, will be best seen from the following survey.

§. 55.

I. The pronominal suffixes attached to the auxiliary verbs تهْوَنْ and تهْجِنْ

1) The Imperative.

The same as the II pers. Sing. and Plur. of the Potential.

The Precative.

	Suffix	SING.	PLUR.
Sing.	I pers.	هُجَانِمْ huj-â-me. be to me.	هُجَرْمِ hujô-me. be to me.
	III pers.	هُجَانِسْ huj-â-se. be to him.	هُجَوْسِ hujô-se. be to him.
Plur.	I pers.	هُجَائِونْ huj-â-û. be to us.	هُجَوْنْ hujô-û. be to us.
	III pers.	هُجَانِ huj-â-ne. be to them.	هُجَوْنِ hujô-ne. be to them.

In the same way the suffixes are attached to تهْجِنْ thiju, as: تهْجَانِمْ thij-â-me, become to me, تهْجَانِسْ thij-â-se, become to him.

پُتْهِيْنِ اَكْ مِيْنَ تَهْجِنْ قُونْ

Then if those are in front, be thou in their back.
Amulu Mân. p. 144.

2) The Potential هُنَّا huā, I may be.

SINGULAR.

	Suffixes of the I pers.	Suffixes of the II pers.	Suffixes of the III pers.
Sing.	I	هُنَّا يِ huā-e.	هُنَّاسِ huā-se.
	II هُنَيْنِ huē-me.	. . . . .	هُنَيْنِسِ huē-se.
	III هُنَيْنِ huē-me.	هُنَيْنِي huē-ī.	هُنَيْنِسِ huē-se.
Plur.	I	هُونْيِ hū-e.	هُونْسِ hū-se.
	II هُنْوْمِ huō-me. ¹⁾	هُنْوْسِ huō-se.
	III هُنَيْنِ huani-me.	هُنَيْنِي huan-ī. ²⁾	هُنَيْنِسِ huani-se.

PLURAL.

	I	هُنَانُ huā-va.	هُنَانِ huā-ne.
Sing.	II هُنَيْنُونِ huē-ū.	. . . . .	هُنَيْنِ huē-ne. ³⁾
	III هُنَيْنُونِ huē-ū.	هُنَيْنِو huē-va.	هُنَيْنِ huē-ne.
	I	هُونْنُو hū-va.	هُونِ hū-ne.
Plur.	II هُنْوْنُونِ huō-ū.	. . . . .	هُنْوْنِ huō-ne.
	III هُنَيْنُونِ huane-ū.	هُنَيْنِو huani-va.	هُنَيْنِ huani-ne.

1) Or هُنْوْمِ hō-me, هُنْوْسِ hō-se.

2) Or هُنَيْنِي huane-ī.

3) When a nasalized vowel (ē) is followed by a dental nasal, the sign of nasalisation (ن in Arabic characters) is generally dropped as superfluous; thus هُنَيْنِ huē-ne, instead of هُنَيْنِنِ huē-ne, هُونِ huō-ne, instead of هُونْنِ hū-ne.

In the same way the suffixes are attached to the Potential تهیان thiā, I may become, and to the Indefinite Present تھو ھیان huā thō and تھو تھیان thiā thō, as: تھیانمِ تھو huē-me thō, thou art to me etc.

آخر اھرینس ته کھو تھیئی نه جھاڑ کھی

Finally push it off, lest any damage befall the ship (literally: lest any damage befall thee as regards the ship). Sh. Surāg. III, 7.

جي پوره تھیئمِ پساهه ته بھو نجو مڙھ مالیر ڏي

If my breath may expire, yet carry (my) corpe to the Malir. Sh. Um. Mār. V, 14.

جي هئني هوتن لکھ ته پاڙج کو م پنهو سان

If there be to thee lakhs of sweethearts, compare none with Punhū. Sh. Maðd. V, 4.

3) The Present آنهیان āhiyā.

SINGULAR.

	Suffixes of the I pers.	Suffixes of the II pers.	Suffixes of the III pers.
Sing.	I	آنهیانی āhiyā-e.	آنهیانس āhiyā-se.
	II آنهیئمِ āhē-me. ¹⁾	آنهیئس āhē-se.
	III آھیمِ āhē-me.	آھیئی āhē-ī.	آھیس āhē-se.
Plur.	I	آنهیونی āhiyū-e.	آنهیونس āhiyū-se.
	II آھیومِ āhiyō-me.	. . . . .	آھیوس āhiyō-se.
	III آنهنیمِ āhini-me.	آنهنی āhin-ī. ²⁾	آنهنس āhini-se.

1) Or آنهیئمِ āhī-me.

2) Or آنهنیئی āhine-ī.

PLURAL.

	Suffixes of the I pers.	Suffixes of the II pers.	Suffixes of the III pers.
Sing.	I	آنھيائُوْ آhiyā-va.	آنھيائِانِ آhiyā-ne.
	II آنھيئُونِ āhē-ū.	. . . . .	آھيئِنِ āhē-ne.
	III آھيئُونِ āhē-ū.	آھيئُوْ āhē-va.	آھيئِنِ āhē-ne.
Plur.	I	آنھيئُونُوْ آhiyū-va.	آنھيئُونِ آhiyū-ne.
	II آھيئُونِ āhiyō-ū.	. . . . .	آھيئُونِ āhiyō-ne.
	III آنھيئُونِ āhine-ū.	آنھينُوْ آhini-va.	آنھينِ آhini-ne.

Instead of آھي āhē and آھين āhine the form آٿهـا atha is also in use, but only when joined by suffixes. It corresponds to the old Prākrit form **अथि** athi (the III pers. Sing. of the substantive verb asmi, I am, see Lassen; p. 345), which in Sindhī has also been transferred to the Plural.

The suffixes are attached to it in the following manner:

	Suffixes of the I pers.	Suffixes of the II pers.	Suffixes of the III pers.
Plur.	آٿهـمِ atha-me.	آٿهـي ath-ī,	آٿهـسِ atha-se.
	آٿهـونِ ath-ū.	آٿهـيئِي athē-ī.	
Sing.		آٿهـوْ atha-va.	آٿهـنِ atha-ne.

In the Present Definite: هونـد و آنھيـانِ the suffixes accede, as noted already, to the latter part of the compound.

سَرْقِن سَانْ سَمَن آهِيمِ أَتَهِي مِينْهَرِي

With girls of my age I have an appointment, after rain has fallen. Sh. Um. Mār. V, 21.

جِهِي أَتَهِمِ مَالَهَرِي آءُ افْرِي قَان اوْرِيَان

I have a secret matter, come near, then I will tell (it). Sh. Sōr. II, 22.

تَدِهِن سُنِي سَبَقُ سَرَهُو تَهْشُو نَاهِسِ كُو نِيَازُ

Then having heard the lesson he became glad; he has no other want. Maj. 189.

جي أَتَهِي سَدَهَ پَسَنْ مِينَ تَهْ كَهْنُ مَهْ پِيرَ پَرِي

If thou hast a desire in seeing, then lift not thy step far off. Sh. Kal. II, 4.

بِنا بِهَجَنَ بِهَكَوَانَ جِي أَتَهِيَشِي بِي سَبِهِ خُودِي خَامَ

Except the worshipping of the Lord all other things are to thee selfishness, o ignorant one! Mēnghō 4.

مَتَهِي ذَ آهِئُونَ مَنْ مِينَ أُوهْ جُوقَهَا مَارِنِ جَكَهَ

We have no wickedness in our heart; those liars calumniate. Maj. 255.

آسَان كَهِي اُنْهِنِ پَانْهَنِ سَان كُو گُمْ ذَ آهِي مَكَرِ پَنْهَنِ

جي دَهَنِي سَان گُمْ أَتَهُون

We have nothing to do with those stones, but our concern is with their master. Life of Abd-ul-Latīf, p. 20.

سَاءَ ذَ أَتَهَوْ سُورَ جَوْ هَائِي تَهْمُونَ هَسْوَ

You have no taste of the pain; now you laugh. Sh. Sām. III, Epil. 1.

مَنْدِي نَهْ آهِينِ مَنَ مِينِ سُنْجَاتَانِيُونِ شَوَّابُ

No wickedness is in their heart; they have known the retribution. Maj. 218.

4) The Aorist.

a) The masc. form هُوَسِ hōse.

SINGULAR.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	هُوَسَانِي hōsā-e.	هُوَسَانِسِ hōsā-se.
	II هُتْيِنْمِ huē-me.	. . . . .	هُتْيِنْسِ huē-se.
	III هُؤْمِ hō-me.	هُوَ hō-e.	هُوَسِ hō-se.

	I	هُتَّاسُونِي huāsū-e.	هُتَّاسُونِسِ huāsū-se.
Plur.	II هُتْوَمِ huō-me.	. . . . .	هُتْوَسِ huō-se.
	III هُتْمِ hua-me. ¹⁾	هُتَّهُنِي hua-e.	هُتَّهُنِسِ hua-se.

PLURAL.

	I	هُوَسَانُو hōsā-va.	هُوَسَانِ hōsā-ne.
Sing.	II هُتْيِنْوُنِ huē-ū.	. . . . .	هُتْيِنِ huē-ne.
	III هُؤْنُونِ hō-sū.	هُوَ hō-va.	هُؤُنِ hō-ne.

	I	هُتَّاسُونُو huāsū-va.	هُتَّاسُونِ hūasū-ne.
Plur.	II هُتْوَنُونِ huō-sū.	. . . . .	هُتْوَنِ huō-ne.
	III هُتَّهُنُونِ huā-sū.	هُتَّهُنِ hua-va.	هُتَّهُنِ hua-ne.

1) In poëtry long ā is frequently retained, as; هُتَّامِ huā-me, هُتَّهُنِ huā-e, هُتَّسِ huā-se etc.

b) The fem. form هُيَسِ huyase.

SINGULAR.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	هُيَسِانِي huīsā-e.	هُيَسِانِسِ huīsā-se.
	II هُيَنْمِ huiyā-me. ¹⁾	هُيَنْسِ huiyā-se.
	III هُيَمِ huya-me.	هُيَعِ huya-e.	هُيَسِ huya-se.
Plur.	I	هُيَونْسُونِي huyūsū-e.	هُيَونْسُونِي huyūsū-e.
	II هُيَنْمِ huyū-me.	. . . . .	هُيَنْسِ huyū-se.
	III هُيَنْمِ huyū-me.	هُيَنْيِ huyū-e.	هُيَنْسِ huyū-se.

PLURAL.

	I	II	III
Sing.	هُيَسِانِو huīsā-va.	هُيَسِانِ huiyā-ne.	هُيَسِانِ huiyā-ne.
	. . . . .	هُيَنْ huiyā-ne.	
	هُيَءَا va.		هُيَءَا huya-ne.
Plur.	هُيَونْسُونِو huyūsū-va.	هُيَونْسُونِ huyūsū-ne.	هُيَونْسُونِ huyūsū-ne.
	. . . . .	هُيَنْ huyū-ne.	
	هُيَنْيِ va.		هُيَنْ huyū-ne.

1) Or هُيَنْمِ huiyā-me, هُيَنْمِ huyā-me, هُيَنْمِ huyā-me.

That to هو hō, هي hī etc., when forming with the past participle passive the Pluperfect, also a suffix, denoting the Instrumental, may be attached, will be shown in §. 56, 5.

It is to be observed, that the inflexional termination of the I pers. Sing. masc. and fem., se, becomes sā before the accession of the suffixes; the fem. termination هي huyase is at the same time reduced to its original form هي hī, as: هي سان hī-sā-e. The suffix of the I pers. Plur. is in the Aorist sū or sī, and not ū, as in the Imperative, Potential and Present. In the II pers. fem. Sing. the form هيين huyē or هيين huyī is employed, when followed by the heavy suffix sū or sī, the accent being then thrown on the last syllable of the verb, as: huyē-sū or huyī-sū.

In the same way as to هوس hōse and هيس huyase the suffixes accede to تھیس thiuse and تھیس thiase, and to every other neuter verb in the Aorist, for which تھیس thiuse may serve as paradigm.

The Aorist تھیس thiuse.

a) The masculine form تھیس thiuse.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing. ل	I	تھیوسانی thiōsānī thiōsā-e.	تھیوسانس thiōsāns
	II تھینم thiē-me.	. . . . .	تھینس thiē-se.
	III تھیم thiu-me. ¹⁾	تھیئی thiyu-e.	تھیس thiu-se.

1) In poëtry the diminutive affix ڙ rō is frequently attached to the past participle, to which the suffixes accede according to the common Trumpp, Sindhi-Grammar.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur.	I	تَهِيَّا سُونْتِي thiāsū-e.	تَهِيَّا سُونْسِ thiāsū-se.
	II تَهِيَّرْمِ thiō-me.	. . . . .	تَهِيَّرْسِ thiō-se.
	III تَهِيَّمِ thiā-me.	تَهِيَّيِ thiya-e.	تَهِيَّسِ thiā-se.

PLURAL OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	تَهِيَّو سَانْرِ thiōsā-va.	تَهِيَّو سَانِ thiōsā-ne.
	II تَهِيَّيِنْتُونِ thiē-ū.	. . . . .	تَهِيَّيِنِ thiē-ne.
	III تَهِيَّو سُونِ thiō-sū.	تَهِيَّو thiu-va.	تَهِيَّنِ thiu-ne.
Plur.	I	تَهِيَّا سُونْرِ thiāsū-va.	تَهِيَّا سُونِ thiāsū-ne.
	II تَهِيَّو سُونِ thiō-sū.	. . . . .	تَهِيَّو نِ thiō-ne.
	III تَهِيَّا سُونِ thiā-sū..	تَهِيَّو thia-va.	تَهِيَّنِ thiā-ne.

b) The feminine form تَهِيَّسِ thiase.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	تَهِيَّسَانِي thīsā-e.	تَهِيَّسَانِسِ thīsā-se.
	II تَهِيَّنِ thiā-me.	. . . . .	تَهِيَّنِ thiā-se.
	III تَهِيَّمِ thiā-me.	تَهِيَّيِ thiya-e.	تَهِيَّسِ thiya-se.

rules, as: تَهِيَّرْمِ thiāru-me, تَهِيَّرْسِ thiāru-se etc. But in the I. and II pers. the diminutive affix is never added.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur.	I	تَهِينُونْسُونِي thiūsū-e.	تَهِينُونْسِينِسِ thiūsī-se.
	II تَهِينُ thiū-me. ¹⁾	تَهِينُونْسِ thiū-se.
	III تَهِينُ thiū-me.	تَهِينُونْسِي thiū-e.	تَهِينُونْسِ thiū-se.

PLURAL OF THE SUFFIX.

	Sing.	Plur.
Sing.	I تَهِيسَانُو thīsā-va.	تَهِيسَانِ thīsā-ne.
	II تَهِيئِنْسُون thiē-sū.	تَهِيئِنِ thia-ne.
	III تَهِيئِنْسُون thiā-sū.	تَهِيئِنِ thiya-ne.
Plur.	I تَهِينُونْسِينِو thiūsī-va.	تَهِينُونْسِينِ thiūsī-ne.
	II تَهِينُونْسُون thiū-sū.	تَهِينِ thiu-ne.
	III تَهِينُونْسُون thiū-sū.	تَهِينِ thiu-ne.

جَلِّهِنْ پِنْسِ وَخِيْ كُولِي وَتِهِيْ آيِنْدُو هُوْسِ تَهِهِنْ بَاهِرِ
اِيْنْدُو هُوْ

When his father having gone and searched (after him) took and brought him, then he was coming forth. Life of Abd-ul-Latīf, p. 3.

جِيْتِرُو كُهْرِبُو هُوْسِ تِيْتِرُو اُنْ بَرَّتَنَ مَانَ كَهَنْدُو هُوْ

As much as was necessary to him, he was taking out of that vessel. Ibid. p. 21.

1) Or without the final nasal: تَهِيئِنِ thiū-me.

ابیٰ سُنیندَهی مَالَهِرِی چَرْثُو تِھِرْسِ چُتْ

Hearing this story her mind became mad. Maj. 375.

تَنِی رِی قَنُورَ مِیں تِھِمِ سُورَ سَرْسُ

Without them (i. e. removed from them) abundant pains have befallen me in the furnace. Maj. 663.

دِھِرِی کہی اُتھاڑی پَنْھَن جِی کھَرِ وَھاڑی پَاڙھِیندَا هُسِ

Having removed the little daughter and placed her in their own house, they made her read (i. e. they instructed her). Life of Abd-ul-Latīf, p. 46.

جِیکِی ٹُکُرَ کھَائِنَ کھَانَ بَچَنَدَا هُنَ سِی اُنَ لَئِی جِی

ڦَھَنْدَهَرَ مِیں رَکَھَنَدَا هُسَا

Whatever pieces were remaining to them from eating, those they used to put in the hole of that tamarisk tree. Abd-ul-Latīf's life, p. 23.

5) The Future.

a) The masculine form **ھُونْدُسِ** hūnduse.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
سُن	I	ھُونْدُسَانِی hūndōsā-e.	ھُونْدُسَانِسِ hūndōsā-se.
	II ھُونْدِیْنِمِ hūndē-me.	.....	ھُونْدِیْنسِ hūndē-se.
	III ھُونْدُمِ hūndu-me. ¹⁾	ھُونْدُھِ hūndu-e. ²⁾	ھُونْدُسِ hūndu-se.

1) In poëtry frequently ھُونْدَامِ hūndō-me, ھُونْدَمِ hundā-me etc.

2) Or ھُونْدِی hundē.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur.	I	هُونَدِ اسْوَنِي hūndāsū-e.	هُونَدِ اسْوَنِسِ hūndāsū-se.
	II هُونَدِ مِ hūndō-me. ¹⁾	هُونَدِ مِسِ hūndō-se.
	III هُونَدِ مِ hūnda-me.	هُونَدِ هُونَدِ hūnda-e.	هُونَدِ سِ hūnda-se.

PLURAL OF THE SUFFIX.

	Sing.	Plur.
Sing.	I	هُونَدِ وَسَانِ hūndōsā-va.
	II هُونَدِ يَنْتُونِ hūndē-ū.	.....
	III هُونَدِ وَسُونِ hūndō-sū.	هُونَدِ وَ hūndu-va.
Plur.	I	هُونَدِ اسْوَنِ hūndāsū-ne.
	II هُونَدِ وَسُونِ hūndō-sū.	هُونَدِ وَنِ hūndō-ne.
	III هُونَدِ اسْوَنِ hūndā-sū.	هُونَدِ نِ hūnda-ne.

b) The feminine form هُونَدِ تِسِ hūndīase.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	هُونَدِ يَسَانِي hūndīsā-e.	هُونَدِ يَسَانِسِ hūndīsā-se.

1) Or هُونَدِ وَمِ hūnda-u-me.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	II هُونْدِيَنْمٌ hundiā-me. ¹⁾	هُونْدِيَنْسٍ hundiā-se.
	III هُونْدِيَمٍ hündya-me. ²⁾	هُونْدِيَعِ hündya-e.	هُونْدِيَسِ hündya-se.
	I	هُونْدِيُونْسُونْغِي hundiūsū-e.	هُونْدِيُونْسُونِسِ hundiūsū-se.
	II هُونْدِيُنْمٌ hundyū-me.	.....	هُونْدِيُنْسِ hundyū-se.
	III هُونْدِيُنْمٌ hundyū-me.	هُونْدِيُنْغِ hundyū-e.	هُونْدِيُنْسِ hundyū-se.

PLURAL OF THE SUFFIX.

	I	هُونْدِيَسَانَوَ hundiā-sā-va.	هُونْدِيَسَانِ hundiā-sā-ne.
Sing.	II هُونْدِيَنْتُونَ hundiē-ū.	.....	هُونْدِيَنِ hundiā-ne.
	III هُونْدِيَسُونَ hundiā-sū.	هُونْدِيَرَ hündya-va.	هُونْدِيَنِ hündya-ne.
		هُونْدِيُونْسُونَوَ hundiūsū-va.	هُونْدِيُونْسُونِ hundiūsū-ne.
Plur.	II هُونْدِيُونْسُونَ hundiū-sū.	.....	هُونْدِيُنِ hundyū-ne.
	III هُونْدِيُونْسُونَ hundiū-sū.	هُونْدِيُنْغَرَ hundyū-va.	هُونْدِيُنِ hundyū-ne.

1) Or هُونْدِيَنْمٌ hundiē-me.

2) The final i (y) of هُونْدِي hundi is frequently dropped in poetry, as, هُونْدَمٌ hunda-me, instead of هُونْدِيَمٍ hündya-me (hundiā-me).

In the same way as to مُونْدِسٌ hūnduse and هُونْدِسٌ hūndiase the suffixes are also attached to the Future of the active and passive voice, and consequently to the present participle of both voices.

مَتَهُو مِينَ كَهِيَّاَرَ يَارَ ثَانُ ٿِينْدِسَانِي مَنْكَنَا

The head, o friend, I shall give to thee with salutation as a present, o bard! Sh. Sōr. III, Epil.

سَبَاجَهُو بَاجَهَهُ گَرِي تَنْهِيَنَ سِينَ مِيرِينْدِهِمِ

The merciful one, having bestowed mercy, will join me with him. Maj. 182.

هُوتُ حَلَّبُئِي حَبْ مِينَ رَهَبَرُ مَتَهِي رَاهَ

(Thy) sweetheart will join thee on the Habb, as a guide on the way. Sh. Maṣd. V, 5.

بِشُو بِ جِيَكِي كَهُرَنْدَو سُو ٿِبُسِ

Whatever else he will ask, that shall be given to him. Story of Rāe Diāču, p. 7.

جِيَكِيَنِ لِيلَهَرَائِي كِبِي تَانَ پُنْ كَالِ كِي نَهَ چَهَنْدِينْدِسِينَ

If laziness will be made, then also death will by no means give us up. Sindhī Read. book, p. 63.

أَوْهَانَ مُونَ سَانَ چَرَنْدَو ۾ بِيلَپِي مَانَ كَلَهَنْدَهِمِ

You will be angry with me and turn me out of the service. Sindhī Read. book, p. 51.

أَدِيُونَ عَبْدُ الْطِيفُ چَوي سِينَ لَهَنْدَمِ سَارَ

Sisters, says Abd-ul-Latīf, my friends will remember me. Sh. Um. Mār. I, Epil.

تُون جَنْهُنْ جِي نَكَ تِي وِينْدَهُرْ ڦِسِينْ سَا سُنْجَانِي گَلْهِمْ
تَهَا هُونِدِيسَانِي

On whose nose thou seest the nose ring, that one, having recognised, take out, then that one I shall be to thee. Amulu Mān. p. 150.

هَكِشَرْ هُمْ هُشِيَارْ كِهَوَنْ كِهَوَنْدَهْ اُوچِتِي

Be ready (and) careful, the lightening will flash upon thee suddenly. Sh. Surāg. VI, 5.

اَئِنْ مَوْجَارَهْ تَهْ مَيْنِ وَنْجِي پَهُونْ هَكَ بَئِي جِي وَاهَرَ
سَانْ مَارِي مَنْجَانِي بِدِيُونْسِينْ

So it is good, that we having gone fall amongst them and with the assistance of each other we shall beat and subject them. Sindhi Read. book, p. 64.

تَهْ چَوَنِدِيُنسِ پَاتِشَاهِرَادِي رَاتِ تَماشِي تِي. هَلِي هُئِيشِنْ

Then they will say to her: o princess, last night thou hadst gone to an amusement. Amulu Mān. p. 145.

§. 56.

II. The pronominal suffixes attached to the regular verb.

1) The Imperative.

(The same as the Potential.)

آچِي چِيائِشِينْ مَاءِ كَهِي رُخْصَتْ ڏِينِمِ رَضَا

Having come he said to (his) mother: give me leave (and) permission. Maj. 77.

مَازِهِنْ چِيو مَائِسِ كَهِي تَهْ قُانْ پَانْ پُچِهِينِسِ

The people said to his mother: ask thou thyself him. Maj. 42.

سَا ڦِيڪَهَادِرُونْ جُوءِ جِئَان لَاهُوتِي لَلْ تِهْشُو

Show us that place, where the devotee has become red. Sh. Mūm. Rānō III, 9.

ربَّ پَسَائِونْ رُوءِ اُنْهِيَنْ حِي إِحْسَانَ سَان

O Lord, show to us their face with (out of) kindness. Sh. Ked. IV, 5.

قَارِي ڦِئُوشِ تَكِرَوْ جَوَهَرَ پَائِي زِينَ

Give him a quick arab horse, having placed jewels on the saddle. Sh. Sōr. I, 18.

The Precative.

SINGULAR.

PLURAL.

^{Suffix}	I p. Sing. چَهَدِ جَانِمِ	čhađijā-me.	چَهَدِ جَوْمِ	čhađijō-me.
	Give me up.		Give ye me up.	

^{Suffix}	III p. Sing. چَهَدِ جَانِسِ	čhađijā-se.	چَهَدِ جَوْسِ	čhađijō-se.
	Give him up.		Give ye him up.	

^{Suffix}	I p. Plur. چَهَدِ جَانِونْ	čhađijā-ū.	چَهَدِ جَوْنُونْ	čhađijō-ū.
	Give us up.		Give ye us up.	

^{Suffix}	III p. Plur. چَهَدِ جَانِ	čhađijā-ne.	چَهَدِ جَوْنِ	čhađijō-ne.
	Give them up.		Give ye them up.	

هُو حِي ڦَهَ بَارَهَنْ ڦَهَاكُنْ سِي ٽُونْ مَتَهُونِيَنْ كَهَائِي
وَنِجَانِسِ

Those ten (or) twelve dishes having eaten from above go away from her. Amulu Mān. p. 144.

أَسِين جَدِهِين بَئِي گَدِ جِي آجُون تَدِهِين هِي نَاثُو ڻِ جَانِونْ

When we both come together, then please to give us this money. Stack's Gram. p. 135.

جَذِّيْن آن چَهْرِي بَاهُرَّا يَان تَذْهِيْن مَارِي وَجَهْوِسِ

When I dismiss the court, then kill him. Story of Rāe Diāču, p. 4.

2) The Potential.

SINGULAR OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	چَهْدِيْنَانِي čhadīā-e.	چَهْدِيْنَاسِ čhadīā-se.
	II چَهْدِيْنِم čhadē-me. ¹⁾	چَهْدِيْنِسِ čhadē-se.
	III چَهْدِيْم čhadē-me.	چَهْدِيْئِي čhadē-ī.	چَهْدِيْسِ čhadē-se.
	I	چَهْدِيْتُونِي čhadīū-e.	چَهْدِيْتُونِسِ čhadīū-se.
	II چَهْدِيْتُومِ čhadīō-me.	.....	چَهْدِيْتُونِسِ čhadīō-se.
	III چَهْدِيْنِم čhadini-me.	چَهْدِيْنِي čhadin-ī.	چَهْدِيْنِسِ čhadini-se.
	I	چَهْدِيْنَانَوَ	چَهْدِيْنَانِ
	II چَهْدِيْنَسُونِ čhadē-ū.	.....	چَهْدِيْنِه čhadē-ne.
	III چَهْدِيْسُونِ čhadē-ū.	چَهْدِيْوَ	چَهْدِيْنِ
		čhadē-va.	čhadē-ne.

PLURAL OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing.	I	چَهْدِيْنَانِ	چَهْدِيْنَانِ
	II چَهْدِيْنَسُونِ čhadē-ū.	.....	چَهْدِيْنِه čhadē-ne.
	III چَهْدِيْسُونِ čhadē-ū.	چَهْدِيْوَ	چَهْدِيْنِ
	I	čhadīā-va.	čhadīā-ne.
	II چَهْدِيْنِه čhadē-ne.	.....	.....
	III چَهْدِيْنِ	čhadē-va.	.....
	I . . . . .	.....	.....
	II چَهْدِيْنِ	.....	.....
	III چَهْدِيْنِ	.....	.....

1) Or چَهْدِيْنِم čhadīē-me, چَهْدِيْنِم čhadīī-me.

PLURAL OF THE SUFFIX.

	Suffix I pers.	Suffix II pers.	Suffix III pers.
Plur.	I	چَهَدِتُونْوَـ čadīū-va.	چَهَدِتُونِـ čadīū-ne.
	II چَهَدِتُونْـ čadīō-ū.	· · · · ·	چَهَدِتُونِـ čadīō-ne.
	III چَهَدِتُونِـ čadīne-ū.	چَهَدِنِـ čadini-va.	چَهَدِنِـ čadini-ne.

In the same way the suffixes accede to the Potential of the passive voice. The Potential and Present of the regular passive is however very rarely found with a suffix, more frequently that of intransitive verbs in the passive form, as: گَدِجَانِي تَهُـ gadījā-e thō, I meet with thee.

In the Imperfect the suffixes accede, as stated already, to the auxiliary verb هُوسـ hōse.

سَانِئِين صَاحِبْرَادِي كَهِي مَوَكَلْ ڏِي تَهُـ آنِئِون فَقِيرَ جِي
پِيرِين وِجَهَارَائِي آچَانِسـ

Lord, give leave of absence to the prince, that I may come having laid him at the feet of the Faqīr.
Amulu Mān., p. 1.

مَتَهُـ هِيَيِي مِهْمَانَ هَلِي چَوَـ تَهُـ هُـتِ ڏِيَانِـ

Having gone speak, o guest, that I may give thee there this head. Sh. Sōr. I, 13.

تُونِهِين رَهِيْنِم دُوحِ مِين توْهِينِ ڏِانْهَـ نِينَ

Even thou remainest me in the heart, even towards thee (are my) eyes. Maj. 211.

تَدِهْنَ پَرِ مِينَ پَنَهَنَ جِئُونَ كِتْشَوْ مَتِئُونَ ڦِيسِ مَاءُ

Then the mother in (her) wise gives her her own advices. Maj. 288.

جيڪي ڪُهُرْ جِيئِي سُو هِنَ مَانَ كَهَنِجِي

Whatever may be necessary to thee, take that out of this (vessel). Life of Abd-ul-Latîf, p. 21.

جيڪي ڪُهُرِيوَ سُو آهي ڦِجوسِ

Whatever he may ask you for, that bring and give him. Amulu Mān., p. 148.

ٻَانْبَهَنَ تَهِيئَ بُوتِيُونَ تَهِيئَنَ كَهِيَنِي كِچَ جَا

O Brahmanī woman! become pieces of flesh, in order that the dogs of Kēc may eat thee! Sh. Ma;đ. I, 1.

رَانَا رِهَافِينَ جَا تَهَا مَارِيُونَ مَذْكُورَ

O Rānō, the record (pl.) of our conversations kills us. Sh. Mūm. Rānō V, 10.

تَهِيِي چِكَنِنَ چَاكَ تَهِيِي آهَهَ نَهِيِي سَلَنِنَ عَامَ كَهِيِي

Though their wounds flow, yet do they not their sigh divulge to the people. Sh. Kal. II, 23.

3) The past participle.

(The III pers. of the Aorist.)

The way, in which the pronominal suffixes accede to the Aorist of neuter verbs, may be seen from the paradigm of تَهِيِي thiuse. In the Aorist of the passive voice the suffixes are only attached to the III pers. Sing. and Plur. or to the past participle passive. The suffixes thus attached imply either a Dative-Accusative (the object in general) or an Instrumental. The suffixes of the I and II pers. of the Sing. and Plur. may at the same time denote the object or the agent, but

in the III pers. Sing. and Plur. different suffixes are employed to express the object or the agent, se and ne denoting the object, and ī and ū the agent (see §. 54). Both ī and ū are considered as heavy suffixes, which draw the accent from the first to the last syllable of the verb; final ō of the past participle must therefore be changed to ā before them (and for euphony's sake with an additional nasal to ā), to give a support to the following heavy suffix. In the fem. Sing. an ā must likewise be inserted between the final ī and the suffixes ī and ū, to which even the feminine Plural termination ū must give way, so that the Singular and Plural of both genders become alike, if joined by the instrumental suffixes ī and ū.

a) The past participle with single suffixes.

The masc. Sing. چَهَدْتُو čhadīō.

Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing. چَهَدْتُم čhadīu-me.	چَهَدْيِي čhadīy-e. ¹⁾	چَهَدْتَانِيَّين čhadīā-ī.
Plur. چَهَدْتُسُون čhadīō-sū.	چَهَدْيُو čhadīy-va. ²⁾	چَهَدْتَانِسُون čhadīā-ū.

The masc. plur. چَهَدْتَا čhadīā.

Sing. چَهَدْتُم čhadīa-me.	چَهَدْيِي čhadīya-e. ³⁾	چَهَدْتَانِيَّين čhadīā-ī.
Plur. چَهَدْتَانِسُون čhadīā-sū.	چَهَدْيُو čhadīya-va.	چَهَدْتَانِسُون čhadīā-ū.

1) Or چَهَدْتَي čhadīē (čhadīyē).

2) Occasionally also: چَهَدْيَان čhadīy-ā.

3) Or contracted چَهَدْيِي čhadīyē.

The fem. Sing. چَهَدِيٰ چَادِيٰ.

Suffix I pers.	Suffix II pers.	Suffix III pers.
Sing. چَهَدِيٰ مُّ čadīa-me.	چَهَدِيٰ ئِ čadya-e.	چَهَدِيٰ نَائِشِين čadiā-ī.
Plur. چَهَدِيٰ سُون čadī-sū.	چَهَدِيٰ يَوَ čadya-va.	چَهَدِيٰ نَائِشُون čadiā-ū.

The fem. Plur. چَهَدِيُون چَادِيُون.

Sing.	Plur.	Suffix I pers.	Suffix II pers.	Suffix III pers.
چَهَدِيٰ نِم čadiū-me. ¹⁾		چَهَدِيٰ نِنِي čadyū-e.		چَهَدِيٰ نَائِشِين čadiā-ī.
	چَهَدِيٰ نُونُسُون čadiū-sū.		چَهَدِيٰ نِنْوَ čadyū-va.	چَهَدِيٰ نَائِشُون čadiā-ū.

هِنَ مِتَهَايَيِ مِيَوَ بِئْرَ كَلَهُومِ

Another fruit of this sweetness was never eaten by me. Maj. 129.

أَچِي سُو ڈِتھُو جو كَبُرُ سُئِي كَنَنِ سِينِ

Having come thou hast seen that high bank, of which thou hast heard with (thy) ears. Sh. Surāg. III, 9.

جَانِي كِتْرُ جُدَا سُورَتِهِ تَهِي سَارِي

(My) friend has been separated by thee, calculates Sōrat̄hī. Sh. Sōr. I, Epil.

پُشْرُ جَنِيَانِشِينِ تَنْهِنِ جو فَالُو مِيَانِ غُلَامِ شَاهِ رَكِهِيَانِشُونِ

By her a son was born, to whom by them the name Miā Ghulām Shāh was given. Abd-ul-Latīf's life, p. 35.

1) Written and pronounced frequently چَهَدِيٰ مُّ چَادِيٰ-me, without an intervening nasal.

پي پِيالو عِشَق جو سَبْهُكِي سَنْجَھُوْسُون

Having drunk a cup of love we understood every thing. Sh. Kal. II, Epil.

ڦِتھُو حِي بَرْرُجْ مُون جَان هَوْتُ أَكِهِن سِين

If by you the Barōč, the sweetheart, had been seen with the eyes, as by me. Sh. Hus. XI, 1.

کَوْ نَهْ مُكَانُون گَدِهِن تو ڦَهْنْ نِيَابُو سِين نِيَنْهَه

Was never sent by them to thee any message with love? Maj. 648.

هُونْدَ نَهْ سَتْهِيمِ هِيتِري كَوْهِيَاري حِي ڪَانِ

Would that I had not suffered so much anxiety about the mountaineer. Sh. Ābirī V, 17.

وِچَانِي وَدَهِشَوْه وِكَهَه نَهْ كَهَيَهِ هِيكِرِي

Even from the midst he was cut off by thee; thou didst not make one step. Sh. Hus. X, 27.

مُون گَرْ نَهْ لَدَهِي گَدِهِين سَاجَنْ تُنْهُن حِي سَارَ

I have never informed me about thee nor remembered thee, o friend! Maj. 757.

أَنِبَهَا سَنِبَهَا نَهْ كَرِي سُونْهَه وِنجَايِس سُورَ

What wants unction she does not anoint; her beauty has been wasted by grief. Sh. Um. Mār. III, 7.

مَانِي كَهَيِيسِين كِي نَهْ اِنْهِي وَاسْطِي اِئِين چِنَانِيَين

We have not any bread taken with us, therefore he spoke thus. Matth. 16, 7.

هُونْدَ نَهْ پَلَيَوْ مَان كَهَرِيُون سَبِه كَهَرِا كَهَنِي

I likely would not have been stopped by you; you all would have滑ed down (into the river), having taken jars (to swim upon). Sh. Suh. I, 3.

پَسَنْ خَاطِرٍ پِرِنْتَيْ جِي پَاتِبُمْ جَهَاتِرِيُونْ

For the sake of seeing my friend I applied little peepings, i. e. I peeped a little through. Sh. Kambh. II, Epil. 1.

مَجَهَنْ چَوَنِمْ كِي تَهَرَ جَاهِيُونْ

Lest some say to me: by thee the daughters of the Thar have been put to shame. Sh. Um. Mār. II, 17.

تَهَنْ وَجْهِي وَاتْ رِيْهُونْ كِيْوَ رُخْ مِينْ

Then having thrown (your) mouth into (your) sleeves, you would have made wailings in the desert. Sh. Hus. XII, 6.

Suffixes of the III pers. Sing. and Plur. denoting the object.

چَهَدِئُونْ

چَهَدِئَا

Sing. چَهَدِئِسْ čadīu-se.

چَهَدِئِسْ čadīa-se.

Plur. چَهَدِئِنْ čadīu-ne.

چَهَدِئِنْ čadīa-ne.

چَهَدِي

چَهَدِئُونْ

Sing. چَهَدِئِسْ čadīa-se.

چَهَدِئِنْ čadīū-se.

Plur. چَهَدِئِنْ čadīa-ne.

چَهَدِئِنْ čadīu-ne.

كُو چَوِي پِسِ جِنْ جُسِي مِينْ كُو چَهِي عَقْلُ پِهِرِئُوسِ

One says: a jinn has fallen into his body, another says: his understanding has turned round (i. e. he has become mad). Maj. 40.

كَالَّهَ كَلِئُوسُونْ كَأَپَرِي بَابُو بِيكَهَارِي

Yesterday met with us a Kāparī, a mendicant bābū. Sh. Mūm. Rānō III, 4.

سَبْهِيَّيِي وِسْرِي جِيْكِي سَكَا سِينَ

All those have been forgotten by me, whoever (be) my relatives and friends. Maj. 212.

تَرِي تُنَ پِيَاسِ پَاسِنْتُونَ پَائِي وَهِي
كَهُوْهُو جَهْرُ جَهْنُو تَهْنُو لَاجُو سَبِهِ لَرِيَاسِ

In the bottom she has got leaks, from the sides water flows in,

The mast has become old, all her ropes are dangling.
Sh. Surāg. III, 6.

أُهَا دِهِنْرِي پُنْ جَلِهِنْ مَالَهَاءُ أَنْ جُو بُنْدَهَنْدِي هُنْيِي تَلِهِنْ
پَنَهَنْ جِي سِرِ اُتِهِي ٹُكُرُ مَانِي جُو كَهَنِي آنِي ڈِينْدِي هُنِسِ

That little daughter also, when she was hearing the talk of him, used to stand up herself, and having taken and brought a piece of bread, was giving it him. Abd-ul-Latīf's life, p. 46.

جي هُنْيِو هُوتَ پِنْهُو سِينْ مُونَ كَهَا مُلَاقَاتِ

If there had been to you, like as to me, a meeting with the sweetheart Punhū. Sh. Hus. XII, 6.

هِنَ أَسَانَ جِي حَائَ جِي خَبَرَ تَانَ نَهِيَ¹⁾

No intelligence of this our state has come to thee.
Maj. 229.

تَنْهِيَنْ جِي وَائِي هُونْدَ نَهِيَوَ وِسِرِي

Their speech perhaps would not be forgotten by you. Sh. Hus. XII, 7.

1) pi-e instead of پِيَي piya-e.

مُون کهی چھڈی هلیا کا پیئن مَتھی پتی

They went having given me up; some (word) has fallen upon their gall bag. Sh. Maṣd. III, Epil.

جِئین آئِنسِ مَتِئُون وَجْهُ تَهِي وَارِيسِ

In that wise, as the advices came to her, she, having gone, answers him. Maj. 424.

سَرِی کی نَ کِشُون وِین مُوكِھی جِی مَارِسَا

By the wine nothing was done to them; by the ill-language of the released one they were killed. Sh. Jam. Kal. IV, 18.

آوْکِنِ رُسِی سَبُهُکُثْ مُکِنِین پِرِین رُتَهَامِ

At a vice every body takes offence; (my) friends have taken offence at (my) virtues. Sh. Āsa IV, 24.

كَنْهِين گَامِنَ كِيَاء كِينَى بَهْنِبَهْوَلِشِين كَرَهَا

أَكِهِن مَتَهِي أَكِهِيَا پِرَ مِين پِيرَ كَتَهَاء

By whom were enchantments made to thee? how wast thou confused, o camel?

Upon (thy) eyes are hoods; in the plain (thy) feet were grated. Sh. Kambh. II, 39.

سَنْهِي لِك نِك سَنْهِين كَجَل بَهَرِيَن دِينَ

Of slender loin, of straight nose, their eyes filled with lamp-black. Sh. Sam. I, 35.

b) The past participle with two suffixes.

To the past participle passive two suffixes may be attached, the first denoting the agent and the latter the object (Dative-Accusative), as:

مۇن تۇ كەي چەڭ ئۇممانى چەڭ ئۇ = čadıō-mā-e

thou wast given up by me, literally: by me it was given up in reference to thee.

To suffixes of the II pers. Sing. and Plur. no further suffix is added, joint suffixes of this kind being mostly found in the III pers. Sing and Plur., very seldom in the I pers. Sing. and Plur.

The suffix used for the I person Singular is in this case not me, but mā (the Instrumental of آنسۇن āñūn), as 'me' would not be strong enough to support the following suffix. The Instrumental suffix of the III pers. Singular ī is either contracted with the preceding ā to ā, or is retained before a following suffix; the suffix of the III. person Plural keeps its place before another acceding suffix, but is frequently shortened to ū (u).

No change of gender and number can take place in the participle, when joined by the suffix of the III person Singular or Plural; but when the participle is provided with a suffix of the I person Singular or Plural, it must agree with its subject in gender and number.

SINGULAR.

Masc.

Fem.

چەڭ ئۇ

چەڭ يى

Suffix I pers. Sing.	چەڭ ئۇممانى چەڭ ئۇ چەڭ يىممانى چەڭ يى čadıō-mā-e. čadıō-mā-e.
	چەڭ ئۇممانسى چەڭ ئۇ چەڭ يىممانسى چەڭ يى čadıō-mā-se. čadıō-mā-se.
	چەڭ ئۇممانۋا چەڭ ئۇ چەڭ يىممانۋا چەڭ يى čadıō-mā-va. čadıō-mā-va.
	چەڭ ئۇممانان چەڭ ئۇ چەڭ يىممانان چەڭ يى čadıō-mā-ne. čadıō-mā-ne.

Masc. and Fem. Sing. and Plur.

Suffix III pers. Sing.	چَهَدِيَّاْنِيْمِ	čadīā-ī-me or:	چَهَدِيَّاْنِيْمِ	čadīā-me.
	چَهَدِيَّاْنِيْنِي	čadīā-ī-e or:	چَهَدِيَّاْنِي	čadīā-e.
	چَهَدِيَّاْنِيْنِسِ	čadīā-ī-se or:	چَهَدِيَّاْنِسِ	čadīā-se.
	چَهَدِيَّاْنِيْنُسُونِ	čadīā-ī-sū or:	چَهَدِيَّاْنُسُونِ	čadīā-su.
	چَهَدِيَّاْنِيْنُو	čadīā-ī-va or:	چَهَدِيَّاْنُو	čadīā-va.

Suffix I pers. Plur.	چَهَدِيَّوْسُونِي	čadīō-sū-e.	چَهَدِيَّوْسُونِي	čadī-sū-e.
	چَهَدِيَّوْسُونِسِ	čadīō-sū-se.	چَهَدِيَّوْسُونِسِ	čadī-sū-se.
	چَهَدِيَّوْسُونُو	čadīō-sū-va.	چَهَدِيَّوْسُونُو	čadī-sū-va.
	چَهَدِيَّوْسُونِ	čadīō-sū-ne.	چَهَدِيَّوْسُونِ	čadī-sū-ne.

Masc. and Fem. Sing. and Plur.

Suffix III pers. Plur.	چَهَدِيَّاْنُونِمِ	čadīā-ū-me. ¹⁾
	چَهَدِيَّاْنُونِي	čadīā-ū-e.
	چَهَدِيَّاْنُونِسِ	čadīā-ū-se.
	چَهَدِيَّاْنُونُسُونِ	čadīā-ū-sū.
	چَهَدِيَّاْنُونُو	čadīā-ū-va.
	چَهَدِيَّاْنُونِ	čadīā-ū-ne.

1) Or shortened: چَهَدِيَّاْنِنِمِ čadīā-ū-me and with elision of the final nasal: چَهَدِيَّاْنِمِ čadīā-u-me.

PLURAL.

	<i>Masc.</i>	<i>Fem.</i>
	چَهَّدْتَا	چَهَّدْتُونَ
Suffix I pers. Sing.	چَهَّدْنَامَانِي čhađiā-mā-e. etc.	چَهَّدْنَوْنَامَانِي čhađiū-mā-e. etc.
Suffix I pers. Plur.	چَهَّدْنَاسُونِي čhađiā-sū-e. etc.	چَهَّدْنَوْسُونِي čhađiū-sū-e. etc.

تُنْهُنْ جِي چِيلَنْ وَتِ وَتِهِي آندَوْمَانِسِ پَرَ هُو چِهْتَائِي
ذَ سَكْهَيْسِ

I brought him to thy disciples, but they could not cure him. Matth. 17, 16.

سِيدَهَا پَادَهَا ذِنَانِيَيْسِ

He gave him provisions (and) victuals. Story of Rāe Diāču, p. 5.

مِيَانْ غُلَامِ شَاهُ كَهَثَ تَانْ ٿَرِپُو ڏِيشِي آچِي هَتْهُ صَاحِبْزَادِي
جُو وَتِهِي كَهَثَ تِي سِيرَانْدِهِي كُهُونْ وَهَارِتَانِيَيْسِ

Miā Ghulām Shāh, having jumped from the couch, having come (and) seized the hand of the gentleman, seated him upon the couch at its upper part (literally: from its upper part). Abd-ul-Latīf's life, p. 7.

أْتِهِي آيو اُستَادَ ذَانَهَ أْبِهِي عَرْضُ چَيَانِسِ

Having risen he came to (his) master and addressed to him standing the petition. Maj. 6.

چَيَانِيَيْنِ أَبُو تَهَانَ جُو إِنْهِي بُجَهَنَ جُو وَاسْطُو كَهَرْرُو

She said to them: fathers, what reason have you to ask after this? Amulu Mān. p. 140.

اَهُو سَبْهُ فَقِيرٌ جُو نَدَرْ ڦِيشِي هَلَيَانِ

Having given all this as a gift to the Faqīr he started them off. Amulu Mān. p. 140.

سِي پَنْهَنْ جُو نَانُو هِكْرَتَي بُدْهِي وَتْ دَهَرَأَوْتَ رَكْهِي
چَنَانُوسِ

They, having placed their money in deposit with an old woman said to her. Stack's Gram. p. 135.

مَادِي جَزِي آئِي اَمِيَانْ دَهَرَانُوسِ

Having prepared bread and brought (it), they placed it before him. Abd-ul-Latīf's life, p. 48.

4) The past participle with the auxiliary

آهِي āhē etc.

(The Perfect.)

The single suffixes, be they referring to the agent or the object, are joined to آهِي āhē and آنِهِنْ, but chiefly to the form آتَهَا atha (§. 55), and not to the participle itself.

But to the form آتَهَا atha a double suffix may be joined, the first implying the agent and the latter the object, as: ڦِنُو آتِهِيَانِي, I have given to thee, literally: it has been given by me in reference to thee. The suffix of the III. person Singular and of the II. person Plural does not admit of a second suffix.

The original i of **अत्तिथि** atthi reappears again and is lengthened at the same time, when followed by a double suffix in the II. and III. person Singular, to give a support to the heavy joint-suffix.

Singular and Plural.

Suffix I pers. Sing.	آتَهِيْمَانِي أَتَهِيْمَانِسِ	چَهَدِّئُو چَهَدِّيَا	čhađiō čhađiā	athī-mā-e. athī-mā-se.
	آتَهِيْمَانِو أَتَهِيْمَانِ	چَهَدِّي چَهَدِّيُون	čhađi čhađiū	athī-mā-va. athī-mā-ne.
	آتَهِيْشِيمِ أَتَهِيْشِيسِ	"	"	athē-ī-me.
	آتَهِيْشِيسُون أَتَهِيْشِيشِينِ	"	"	athē-ī-se. athē-ī-sū. athē-ī-ne.
Suffix II pers. Sing.	آتَهُونِي أَتَهُونِسِ	"	"	ath-ū-e.
	آتَهُونِو أَتَهُونِ	"	"	ath-ū-se. ath-ū-va. ath-ū-ne.
	آتَهَنِيمِ أَتَهَنِي	"	"	atha-ni-me.
	آتَهَنِسِ أَتَهَنِشِون	"	"	atha-ni-se. atha-ne-ū.
Suffix III pers. Plur.	آتَهَنِو أَتَهَنِنِ	"	"	atha-ni-va.
	آتَهَنِنِ	"	"	atha-ni-ne.

سُنْهَنِي مِينْ هُنَّ كَحْرِي كَهَنِيُونْ بَكَالِهُنْ سَتَهِيُونْ أَتَهَمِ

In a dream I have suffered many things for his sake. Matth. 27, 19.

حُسِنٌ پَرِي رَافِي جِي كَوْثَ تِي كَنْدُهُ دَكَهِشُ آهِيسِ

He has placed his neck upon the knee of Husine, the fairy queen. Amulu Mān. p. 152.

پَوْهَ وَارَ سُكَائِي كَهْرَايَا أَتَهِيَّيِ

Then having dried the hairs thou hast asked for clothes. Ibid. p. 146.

شِينْهَنْ جَامَكَائِي تَهَ پَرِيُونْ آيُونْ أَتَهِيَّيِ

The lions awakened him (saying): the fairies have come to thee. Ibid. p. 150.

5) The past participle with the auxiliary هو etc.

(The Pluperfect.)

The single suffixes are joined to هو hō etc., which see. Thus in the III person Singular and Plural the instrumental suffix ī and ū is also attached to هو etc., as: چَهَدِيُّهُ هَنَانِيَّينَ čhadīō huā-ī¹), by him it had been given up, چَهَدِيُّهُ هَنَانِيُونَ čhadīō huā-ū, by them it had been given up.

But to هو hō etc. a double suffix may also be attached, the first denoting the agent and the latter the object, as: چَهَدِيُّهُ هَوْمَانِي čhadīō hō-mā-e, thou hadst been given up by me, literally: it had been given up by me in reference to thee. These double suffixes however are of rare occurrence; in the II person Singular and Plural they are not in use.

1) Instead of هَنَانِيَّينَ huā-ī and هَنَانِيُونَ huā-ū the contracted forms هَنَّا-ī and هَنَّا-ū (from هو) are also in use.

SINGULAR.

*Masc.**Fem.*

Suffix I pers. Sing.	چَهَّدِيْ تُوْ هُومَانِيْ	چَهَّدِيْ هُئِيْمَا نِيْ
	čhadīō hō-mā-e.	čhadī huī-mā-e.
	چَهَّدِيْ تُوْ هُومَانِسِ	چَهَّدِيْ هُئِيْمَا نِسِ
	čhadīō hō-mā-se.	čhadī huī-mā-se.
چَهَّدِيْ تُوْ هُومَانُوْ		چَهَّدِيْ هُئِيْمَا نُوْ
Suffix III pers. Sing.	čhadīō hō-mā-va.	čhadī huī-mā-va.
	چَهَّدِيْ تُوْ هُومَانِ	چَهَّدِيْ هُئِيْمَا نِ
Suffix I pers. Plur.	čhadīō hō-mā-ne.	čhadī huī-mā-ne.

Masc. and Fem. Sing. and Plur.

Suffix III pers. Sing.	چَهَّدِيْ تُوْ هُنَانِيْنِمِ	čhadīō huā-ī-me.
	چَهَّدِيْ تُا هُنَانِيْنِيْ	čhadīā huā-ī-e.
	چَهَّدِيْ هُنَانِيْنِسِ	čhadī huā-ī-se.
	چَهَّدِيْ تُون هُنَانِيْنِسُونِ	čhadīū huā-ī-sū.
	هُنَانِيْنِوْ	" huā-ī-va.
	هُنَانِيْنِ	" huā-ī-ne.

Suffix I pers. Plur.	چَهَّدِيْ تُوْ هُوسُونِيْ	چَهَّدِيْ هُئِيْسُونِيْ
	čhadīō hō-sū-e.	čhadī huī-sū-e.
	چَهَّدِيْ تُوْ هُوسُونِسِ	چَهَّدِيْ هُئِيْسُونِسِ
	čhadīō hō-sū-se.	čhadī huī-sū-se.
	چَهَّدِيْ تُوْ هُوسُونُوْ	چَهَّدِيْ هُئِيْسُونُوْ

1) Or shortened: هُنَانِيْنِمِ huā-ī-me, and with elision of the final nasal of the first suffix: هُنَانِيْمِ huā-i-me etc.

Masc. and Fem. Sing. and Plur.

Suffix III pers. Plur.	چَهَدِيْهُنْ ^۱	هُنَانِيْسُونِمِ	čhađio huâ-û-me.
	چَهَدِيْهَا	هُنَانِيْسُونِي	čhađia huâ-û-e.
	چَهَدِيْ	هُنَانِيْسُونِسِ	čhađi huâ-û-se.
	چَهَدِيْهُونْ	هُنَانِيْسُونِسُون	čhađiu huâ-û-sû.
	هُنَانِيْسُونَ	"	" huâ-û-va.
	هُنَانِيْسُونِ	"	" huâ-û-ne.

PLURAL.

Suffix	Masc.	Fem.
I pers. Sing.	چَهَدِيْهَا هُنَامَانِي	چَهَدِيْهُونْ هُنَيْوَنَامَانِي
	čhađia huâ-mâ-e. etc. etc.	čhađiu huyû-mâ-e. etc. etc.

Suffix	Masc.	Fem.
I pers. Plur.	چَهَدِيْهَا هُنَاسُونِي	چَهَدِيْهُونْ هُنَيْوَنُسُونِي
	čhađia huâ-sû-e. etc. etc.	čhađiu huyû-ûs-e. etc. etc.

رَبِّيْ كُنْبَهَرَ جَأْ پُتَرَ مُونَ سَانِ بِينَ مَهِينِينِ جَوَ كَهْنُ كِنْهُ هَوَهُ

O son of the potter! with me thou hadst made a term of two months. Story of Râe Diâču, p. 5.

أَسَانِ كَهِيْ جَأْ چِتَهِيْ بَاسِيْ هُنَيَّيِ سَانِ ڏي

Give us that letter, which thou hadst promised. Abd-ul-Latîf's life, p. 49.

جَنِهِنِ خِلْدَمَتَگَارَ كَهِيْ آمِيْ سِيكَهَارِئُهَانِيَّيِنِ تَنِهِنِ ڏي
نِهَارِيَّانِيَّيِنِ

He looked towards that servant, whom he had instructed beforehand. Ibid. p. 9.

1) Or shortened هُنَانِيْنِ huâ-û-me, and with elision of the final nasal of the first suffix: هُنَانِيْنِ huâ-u-me, etc.

جا فَقِيرَ أَوْهَانَ سَانَ مَكَالِهَ كَيْ هُنَانِئِينَ تَنْهَنَ سَبَّابَانَ پَانَ دَهَ اِيَّزَ

By reason of that word, which the Faqīr had spoken to you, he has not come himself. Abd-ul-Latif's life, p. 49.

أَهُوَ وِينْدَهُو جِنَّىٰ پَرِيَ چِنْوَهُوسِ تِنَّىٰ بَانِهِيَ جِيَ كَهَرَّ مِينَ

وِدَهَانِئِينَ

That nose ring, as it had been said to him by the fairy, he threw into the jar of the slave-girl. Amulu Mān., p. 150.

جو پَاشَاھِي قَوْلُ چِنْوَهَانِئُونَ

What royal word had been spoken by them. Ibid. p. 143.

6) The Future.

(Active and passive voice.)

See the paradigm of هُونْدُسِ hūnduse.

SECTION IV.

ADVERBS, POSTPOSITIONS, CONJUNCTIONS
AND INTERJECTIONS.

Chapter XVIII.

Adverbs.

§. 57.

The Sindhi has only a limited number of original adverbs.¹⁾ Adverbs are not derived from adjectives by any change of the adjectival termination, but the adjective as such (in the masc. Sing.) is either used in an adverbial sense, or the adjective, agreeing in gender and number with the subject referred to, is employed, where we would use an adverb as a complement to the verb, as:

هُو رُگي مَاني کَهانِي تَهُو he weeps much: he eats only bread.

A number of substantives are at the same time also used adverbially, either in the Nominative, the Instrumental, the Locative or the Ablative case, similarly some adjectives in the Locative and Ablative have received an adverbial signification.

1) Adverbs borrowed from the Arabic or Persian are here only so far taken into consideration, as they are commonly used in Sindhi.

I. Original adverbs.¹⁾

The most common of them are:

اپاکَ apāka,	accidentally.
اپرِ اپرِ	apare, excessively.
آتِ اتِ	ate, very.
جِ aju,	to-day.
آچانکَ ačanaka,	suddenly;
آچاچیتِ ačāčete,	unawares.
ارهَنْ arehā,	on the fourth day
ترهَنْ tarehā,	(from the present).
اسُفُرْ asahu,	wholly; com- pletely.
آلبتَهَ albattah,	certainly (arab.).
امالاکَ umālaka,	in a moment.
انجا ańā,	till now.
بسِ base,	enough.
بِلْكُلِ bilkule,	wholly; ab- solutely (arab.).
بِنْهَهِ bineha,	completely.
پتھِی patia,	completely;
پھےٽِ phate,	at all.

پرھَنْ parehā,	after to- morrow.
تُرٹُ turtu,	quickly.
توءُ tōe,	then.
ٿاھاپاھَهَ thahapaha,	quickly.
جائِي jaī,	positively; ne- cessarily.
جنْ janu,	to say so; as if.
جهَتِپَهَهَ jhaṭepaṭe,	instantly.
چَتِپَهَهَ čaṭepaṭe,	
جيڪسِ jēkuse,	perhaps.
چھوٽْ čhō,	why?
سدَا sadā,	always.
شَایدَ šāyad,	
شَائِتَ šāita,	perhaps. (pers.)
شَاتَ šāta,	
کالھَهَ kālha,	yesterday.
کلھَهَ kalha,	
کَدَ اچِتِ kadāčite,	perhaps.
کَرِ kara ²⁾ ,	as if; to say so; like.

1) The numeral adverbs see §. 29.

2) Or کُرْ karu.

گَدْ	gađu, together.	نِكَنِين	nikanī, thoroughly;
لُرْ	lura, straight-forward; instantly.	نِيتِھِ	wholly.
مَسَ	masa,		
مَسَان	masā,	وِيَتَرْ	nethe, finally; at last.
مَسِين	masē,	هَانِي	vētare, very greatly.
		هَانِيَّيِ	
مُفْتُ	muftu, gratuitously. (pers.)	هَانِي	now; im-
نَ	na, not.	هَانِيَّيِ	mediately.
نِپَتْ	nipatu; very; exceedingly.	هَرُوبَھَرُو	harūbhārū, certainly.
نِتْ	nitu,	هِنَرْ	hīra, now.
نِتْ پَرْتْ	nitu pratu,	هُونَدْ	hūnda, possibly;
نِجْ	niču, with a welcome.	هِيرْ	perhaps.
		هِيَرِ	hēra, now.
		هِيَکَارِي	hēkārī, still more;
			still further.

أَتِ اكْنِي آنهِيَانِ تِنِي آتَنِ تِنِي ڦِيهِ

I am very longing as well after the spinning place as after the country. Sh. Um. Mār. II, 1.

آنِجا تُون آنُوتْ كُھُوري خَبَرَ دَ لَھِين

As yet thou art ignorant, thou takest no notice of the furnace. Sh. Jam. Kal. III, 11.

ٿَهَهَپَهْ جَهَپِي اُتِهيِي اُذَايِي

Having snatched (it) quickly she rose and flew away. Amula Man. p. 147.

جو مُنِھِ مُوَملَ جِي پُوِ مُؤَقْنُ تِنِيَنِ مَسَ تِهِيِي

The returning of him, who falls into the face of Mūmala, is effected with difficulty. Sh. Mūm. Rānō III, 5.

فِيْتَهُمْ پَاقِشَاهُ وِيْهِي وِيْهِي كَهَتْهُ تَهِئِي

At length the king, sitting (and) sitting, becomes dissatisfied. Amulu Mān. p. 143.

كَنْزُ قُدُورِي كَافِيَا جِي پَرْهِي پَرْهِي سَبِيْه
جَنْ مَنْدِي مَاكُورِي كَهُوهَ مِيْنِ پِيْيِي كَتَهِي اُبْه

If thou having read the Kanz, the Qudūrī, the Kāfiā¹⁾, understandest them all,

It is as if a lame ant, which has fallen into a well, contemplates the sky. Sh. Jam. Kal. V, 4.

جِيْكُسِ وِسِسِ وِسِري آنْسُون مَنَان مَعْشُوقَنِ

Perhaps I have been forgotten from the mind of the beloved. Maj. 507.

پَابُوْهَنْدِيَيِي پَدِهَرا كَرَ كَهَلَنِ كَهَنَهَارَ

In smiling they (i. e. the teeth) are apparent, as if the sunflowers would laugh. Maj. 55.

بَهَلِي٢) آئِين نِجْ آئِين

Thou art welcome, thou art welcome! Amulu Mān. p. 141.

II. Peculiar use of Adjectives.

The following adjectives may be either used as (indecl.) adverbs or they may agree with their subject in gender and number even in such constructions, where in English an adverb would be used.

1) Grammatical treatises in Arabic.

2) بَهَلِي is substantive, after which كَرِي kare is to be supplied; i. e. having made a favour thou art come = thou art welcome!

آڻو ādō¹), opposite; in front.

اوچتو očitōly, unexpected; unexpected; suddenly; by chance.

اوڻو ođō, }
اوڻڙو ođirō, dim, } near.

اويلو avēlō, out of time; late.

چوڏهاري čaudhārī, round about.

ڏاڻهو dādō, hard, intense; very much.

ساجھرُ sājhuru, early.

سامھون sāmuhō, in front.

سوارو savārō, }
سويرو savērō, } early; at an early hour.

سودھو sūdhō²), } accompanied by; along with (with
سٿون saō, } the Instrumental).

ماڻديون mahandiyō, in front; before.

وچھو vējhō, }
وچھرتو vējhirō, dim, } near; close to.

In the same way the Adjectives, implying time or place, derived from adverbs by the affixes āhō or ārō are either used adverbially or they may agree with their subject in gender and number, as:

جي 1) سامھون، وچھو، سودھو، آڻو، آڻو may be constructed with جي or کهي.

2) سودھو is probably derived from the Sansk. सार्वम्, with; سٺون from मंहित, joined by.

اُرَاهُون ōrāhō, somewhat on this side; from اُرِي ōre, on this side.

اَكَاهُون agāhō, somewhat in front; from اَكِي agē, before, in front.

پُؤْتَاهُون poëtāhō, a little behind; from پُؤْتِي poëtē, in the rear.

مَتَاهُون mathāhō, somewhat higher up; from مَتَهِي mathē, on; upon.

منجَهَارَهْ manjhārō, } somewhat inside; from منجَهُ man-
منجَهَاهُون manjhāhō, } jhe, in.

When used adverbially (which is commonly the case), they take also the fem. termination, as:

اَكَاهِين agāhī, in front; in advance.

مَتَاهِين mathāhī, on the top; above.

The Adjectives, ending in āitō (§. 10, 20) may at the same time be used adverbially, as:

سُنْهَايِتُو sūhāitō, suitable and suitably.

وَسَائِتُو vasāitō, optional and optionally.

etc. etc. etc.

The Adjectives of one ending, which are not inflected, may all be used as adverbs; as:

بَرَابَرِ barābare, right and rightly.

جَارِ jara, }
جَالِ jala, } much; very.

جَلْدُ jaldū, quick and quickly.

سُوْدِيتُ sōdītu, true and truly.

عَبَثٌ ȝabāthu, vain and vainly.

etc. etc. etc.

اُوچِتوئي کُشي هِنکرئي اُن بَهانِي جي بَهَرِ مِين بِرْ کِشُو

By chance one mouse made a hole in the vicinity of that garner. Sindhī Read. Book, p. 54.

سِين سَاجِهُرُ لَذِئْو تُون هَارِي فِهارِين آجُ

(Thy) friends have departed early, look thou, o lost one! to-day. Sh. Sam. II; Epil. 2.

تَدِھِین جَرْ هَارِي جَائَ کَھنُو رَوْئي مَاء وَرِئَاسِ

Then his mother, having shed tears (and) having wept very much, returned. Maj. 99.

تَدِھِین آهي آگانجِهي کَھنُو کَا مِصْرِين مُرُوتَ

Then there is some very ancient generosity of the Egyptians. Maj. 135.

لَایو لَامَ الِفِ سِين خُوبُ لِکَھِن خَطْ

Joining the Lām with the Alif they write nicely letters. Maj. 144.

جي پَنْدِ پَارِئَانِیون تَه سِکھائی سَکھا تَھِئَا

If they had performed the advice, they would have quickly become whole. Sh. Jam. Kal. II, 2.

لُکھُون لَسَکِن کو سِیْوُن ڈَائَھَا تَپَنِ ڈِینَھَ

Hot winds blow, the days are excessively hot. Sh. Dēsī III, Epil.

هُنَ سَان رِکِیْوُن مَالِھِیْوُن آنِھِن

With him there are only words. Amulu Mān. p. 150.

چَوْدَھَارِي چَرَقا تَهَا بُرَن بِيلَائِنِ جَا

Round about sound the bells of the woodmen. Sh. Suh. IV, 2.

أَكِهْنُونْ أَكِهْنِ سَامِهْنِونْ ڏِينْهْ سَجْوَهْيَ رَاتِ

The eyes are opposite to the eyes the whole day (and) night. Maj. 219.

سُتِّنْ سَوَارِي وِيزْهِي مُنْهْ مُنْ جَان

Thou hadst fallen asleep early, having wrapt up (thy) face like the dead ones. Sh. Kāh. I, 11.

مُونْ كَهْيَ ذَ مَؤَقَاء آنْسُونْ آكَاهِينْ آنْهِيَانْ

Do not turn me back; I am ahead. Sh. Sōr IV, 12.

III. Substantives used adverbially in the uninflected state.

A number of substantives are at the same time also used as adverbs, as:

آوِيرَ avēra,	} out of time, late; subst. f.	آوِيرَ avēra,
آوِيلَ avēla,		delay.

بُچَهَانْ bučhā, unpleasingly; subst. f. بُچَهَانْ bučhā, disgust.

تَارِيَخَ tārixa, daily; subst. f. تَارِيَخَ tārixa, a date.

جُورُ jōru,	} forcibly; very; subst. m.	جُورُ jōru, force.
زُورُ zōru,		

دِهْهَارِي dīhārī, daily; subst. f. دِهْهَارِي dīhārī, day.

سَبَهَنْ subahā, to-morrow; subst. f. سَبَهَنْ subahā, the morrow.

سَوِيرَ savēra, early; subst. f. سَوِيرَ savēra, the early hour of day.

تَلِهِينْ سَهَنْدِيُونْ جُو آوِيلَ سُو أَتِيَيِي سِحْ أَبِهِري وِينْدُنْ

Then, because they will sleep out of time, therefore the sun will even there rise to them. Amulu Mān., p. 145.

مُحِبٌ مُنْهُنْ حَوْ مَجَنْوُ بُجَهَانْ سُوْ بِيرَأْرُ

My lover Majnō is sorely displeased. Maj. 294.

شِينْهَايِي جَهَجَهُ بَهَانْكُوْ أَنْ مَانْ سَنْكِتِينْ كَانْ خَرْجَسِتِينْ تَهْيِي

Daily it (the mouse) used to spend a great portion from it for the sake of the companions. Sindhī Read. Book, p. 55.

IV. Substantives and Adjectives used adverbially in the inflected state.

1) Substantives.

آگَهِيں agahī (instead of agehī), before, Locat. with emphatic hī, from آگُ agū, the front.

آگِي aḡē, before; Loc. from آگُ aḡō, the forepart.

آنْدَرِ andare, inside; within; Loc. from آندَرُ andarū, the inside.

آنْدَرَانْ andarā, } from within; Abl. from آندَرُ.
آنْدَرَوْنْ andarō, }

آنَدَ آنَدَ ananda, well; in good health; Instrum. from آنَدُ anandu, happiness.

اوْزَكِي ḍorake, at last; Loc. from اوْزَكُ ḍoraku, the end.

بَاهَرِ bāhare, outside, Loc. } from بَاهَرُ bāharu, the
بَاهَرَانْ bāharā, from the outside, Abl. } outside.

پَارِ pāre, on the opposite side, Loc. } from پَارُ pāru, the
پَارَانْ pārā, from the opposite side, Abl. } opposite side.

پاسِی pāsē, on the side; near; Loc. from **پاسو** pāsō, the side.

پُتھیان putheā, behind; from the back; Abl. from **پُتھہ** puthe, the back.

پوء pōe, after; Loc.	پیان puā ¹),	پُتھیان putheā,	پُتھہ puthe,	from پوء pou, the latter part.
after; Abl.				

حَقْوَن ḥaqqō, justly; Abl. from **حَقّ** ḥaqqu, justice.

حُكْمَان ḥukumā,	حُكْمَانِ ḥukumane,	حُكْمَانِ ḥukumane,	حُكْمَانِ ḥukumane,	from حُكْم ḥuku- mu, command.
violently; Abl.				

خُوشِشون xušeō, willingly, Abl. from **خُوش** xuše, pleasure.

دِلِشُون dileō, willingly; Loc. from **دِل** dile, heart.

زورِ zōre, forcibly; Loc. from **زور** zōru, force.

ماگِ māge,	ماگَهیں māgahī, emph.	ماگِ māgu, place.	at all; completely; Loc. from
emph.			

متھی mathē, on the top; Loc.	متھاں mathā, from upon; Abl.	from متھو mathō, the head.

مُورِ mūre,	مُورَھیں mūrahī, emph.	مُورِ mūru,	Loc.

مَهْنَدِ mahande, in the beginning; before; Loc.	مَهْنَدَان mahandā; from the beginning; before; Abl.	from مَهْنَد mahandu, be- ginning.

(1) **پیان** puā etc. instead of **پوئان** pōā.

نِهِچُور nihičē, certainly; Instrum. from نِهِچُور nihičō, certainty.

وِجْ viče, in the midst; Loc. from وِجْ viču, the midst.

هَدِهِيْن hadehī, emph. هَدِهِ hadē ¹⁾ ,	}	at all; Loc. from هَدْ hadū, the core.
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هَيْتَهِ hētē, below; Loc. هَيْتَهَا hēthā, from below; Abl.	}	from هَيْتَهِ hēthu, the bottom.
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آنْدَر آدِيسِسِن كَهِي دُهْرَانْشِي دَهْنِي

Inside is to the Ādēsīs (Jōgīs) the Lord personally.
Sh. Rāmak. II, 6.

بَاهَرِ بُولِي بِي پَهْرِي كَهَشَ مِينَ كَهَايَلَ كُهُورَ

Outside another speech is used; in the heart there is a wounded fierce look. Sh. Rāmak. III, 2.

بِئْوَ نَهَ مَنْكِي مُورِ آمُلْ ڦِئْوَ إِنَ كَهِي

Nothing else at all he asks; give the invaluable (thing) to this one. Sh. Sōr. I, 8.

مَهْنِدِ تَهِينْدَوْ مُضْطَفَيِ پُتَهِيَ لَوْكُ لَذِينْدَوْ

In front will be Mustafa; in the rear the world will march. Sh. Barvō Sindhī II, Epil. 2.

2) Adjectives.

أَكِيَانَ aḡiyā, before; Abl. from أَكِيَونَ aḡiyō, first; prior.

آنْتَ آنْتَ anante, exceedingly; Loc. from آنْتَ آنَانتُ anantu, endless.

1) مَهْلِيْنَ and مُورِ both signify in a negative sentence, 'by no means'.

اوڑي ōrē, on this side; near; Loc. } from **اوڑيؤ** ōriyō, of this side; near.
اوڑيَان oriyā, from this side; near; Abl. }

آوسِ avase, helplessly; Loc. from **آوسُ** avasu, helpless.

بھلِي bhalē, well; Loc. from **بھلُو** bhalō, good.

بِيَدْ وَهِ bedōhe, faultlessly; Loc. from **بِيَدْ وَهُ** bedōhu, faultless.

پرِي parē, far off; Loc. } from **پرُ** paru, re-
پرِيَان pareā, from a distance; beyond; Abl. fem. } mote, distant.

پھرِين peherē, at first; Loc. } from **پھرُون** pe-
پھرَاٽشِي peherā-ī, from the first; Abl. } herō, the first.

چنِڪَان čaniā, well; in a good manner; Abl. fem. from **چنَڪُو** čanō, good.

دھيرِي dhirē, gently; Loc. from **دھيرُو** dhirō, gentle.

ڏاڻهِيَان ڏādhiā, violently; Abl. fem. from **ڏاڻهُو** ڏādhō, violent.

سَابِھِيَان sabheā, effectually; Ablat. from **سَابِھِ** sābhe, effectual.

سَامِھِنِي sāmhunē, in front; Loc. from **سَامِھُنُو** sāmhunō, of the front.

سوِيرِي savērē, early; Loc. from **سوِيرُو** savērō, early.

مَتھِيَان mathiā, disgustingly; Abl. fem. from **مَتھُو** matħō, bad.

ھَورِي haure or **ھُورِي** hōre, gently; Loc. } from **ھَورُو** haurō, gentle.
ھَورِيَان hauriā; Abl. fem. }

پِرَی وَیُی آچَن سَانْ عَجِیْب جِی

The pain went far off with the coming of (my) friend. Sh. Jan. Kal. II, 10.

آوْهِیْن کَهْنُو مَتَهِیَان بَهَايِنْدَوْ

You will feel very disgusted. Sindhi Read. Book, p. 51.

وَاث تِی بِیْهِی ڈاٹھِیَان ٿِرِی هُوَکا گَرِی چَوْ

Standing on the road give forcibly three cries and say. Ibid. p. 66.

V. Adverbs derived from the Pronominal bases.

From the pronominal bases a number of adverbs is derived by means of certain affixes, which coalesce with the pronominal base. We exhibit them in the following survey.

Pron. base.	Manner.	Place.	Direction.	Time.
i, ī, ē hē.	اینئی ia ¹⁾	اِت ite ²⁾	ایڏي ēdē ³⁾	اِسِين ē-sī ⁴⁾
	هِنئی hīa	هِت hete	هِيڏي hēdē	هِسِين hē-sī
	اِئِين iē	here.	in this direction.	up to this time (or place).
	in this wise.			

1) Or short: اُنئی ūa, هِنئی hīa; اُنئی جِنئی jīa etc.

2) Or itē, hetē; also اِنهِي ithē; اُنهِي utē etc.

3) There are many other forms of this adverb, as: اِيدَهَنْ edahā, edahū, hēdahā etc.; see Stack's Sindhi Dictionary under the different forms.

4) Or اِسِيني esīa, اِسِيني e-sīa etc. This set of adverbs is generally compounded with the postpositions تَائِين tā-i, تَائِين tō-i or تَوْنِي tōnī, as: اِسِينتَائِين esītāi etc., or shortened: اِسْتَائِين es-tāi etc.

Pron. base.	Manner.	Place.	Direction.	Time.
u, ū, ō, hō.	أُونَىٰ ūa	أُتْ u-te	أُوْدِي ū-dē	أُوسِين ū-sī
	هُونَىٰ hūa	هُفْتٌ hu-te	هُوْدِي hō-dē	هُوسِين hō-sī
	أُئِينٌ uē	there.	in that direction.	up to that time.
	هُئِينٌ huē			
	in that wise.			

jō	جِينَىٰ	جِتٌ ⁽¹⁾	جِيدِي	جِيسِينٌ ⁽²⁾	جَذِهِينٌ
	jīa	ji-te	jē-dē	je-sī	jade-hī
	جِئِينٌ	جِتٌ		جَاسِينٌ	جَانٌ
	ji-ē.	ja-te		ja-sī	ja
	in which	where.	in which direction.	as long as.	when.
	wise.				

sō	تِينَىٰ	تِيتٌ	تِيدِي	تِيسِينٌ	تَذِهِينٌ
	tī-a	ti-te	tē-dē	tē-sī	tade-hī
	تِئِينٌ	تِتٌ		تَاسِينٌ	تَانٌ
	ti-ē	ta-te		ta-sī	ta
	in that	there.	in that direction.	so long.	then.
	wise.				

1) Or جِتَهِي ji-te; جِتَهِهٰ ja-te, جِتَهِي ji-the, جِتَهِي ji-the.

There is also a lengthened form جَاتَهِي jā-te, جَاتَهِي jā-the. All these forms may equally be used with the Correlative ti (as ti-te etc.) and ki.

2) Instead of the postfix تَائِينٌ tāī, the postfixes تَوِينٌ tōī, جِيتَائِينٌ tōni, may also be joined to جِيٰ jē and te, as: تَيٰ tī, تَوِيٰ tōī, تَيْتَائِينٌ tē-tāī etc.

kō	كِينَىٰ	كِتٍ	كِيدِي	كِيسِين	كَدِهِين
ki-a		ki-te	kēdē	kē-sī	kade-hī
	كِئِين	كِت		كَاسِين	
ki-ē		ka-te		kā-sī	
in what wise?	where?		in what direction?	how long.	when?

Some of these adverbs are again compounded with adverbial postfixes (and partly prefixes): as: جَانِكِيٰ jā-kī or جَانِكِيتَانٰ jā-kī-tā, so long as; جَدِهَاكُوٰ jađeh-ā-kō, تَدِهَاكُرَ jađeh-ō-kō, جَدِهَاكُرَ jađeh-ā-kura (ā-kara), from such a time as, since. قَانِكِيتَانٰ tā-kī or tā-kī-tā, as long as; تَدِهَاكُوٰ tađeh-ākō, تَدِهَاكُوٰ tađeh-ō-kō, تَدِهَاكُرَ tađeh-ā-kura, from that time; كَدِهَاكُوٰ kađeh-ā-kō¹) etc., from what time? اِيْدِتَائِينِ ēđ-tāī or اِيْدِتَاهِينِ ēđ-tāhī, a little in this direction; جِيكَدِهِنِ jē-kađehē if (at any time).

The adverbs implying 'place' and 'direction' may also be put in the Ablative, as: اِتَانِ it-ā, it-āū, it-ahū, اِتَاهُونِ it-āhū, from this place, hence; اُتَانِ ut-ā, ut-āū, اُتَهُونِ ut-ahū, from that place,

1) The forms: جَدِهَاكُوٰ jađeh-ā-kō etc. are properly double compounds viz.: جَدِهَاكُونِ jađeh-ā, the Ablative and كُونِ kō or كُونِ kū, a postposition (identical with كُهُونِ khū) 'from'. In the same way جَدِهَاكُرَ jađeh-ā-kara is compounded from جَدِهَاانِ jađeh-ā (Abl.) and كَرَ kara (or kura) postposition, up to, literally: from which time up.

thence; تَنَانٌ tit-ā, قُتُونٌ tit-ū, تَنَاعُونٌ tit-āū, from that place; كِتَهَانٌ kith-ā, كِتَهَوْنٌ kith-ū, كِتَهَاهُونٌ kith-āhū etc. from what place, whence? اِيَّدَاهُونٌ īd-ā, īd-āū, اِيَّدَاهُونٌ īd-ahū, اِيَّدَاهُونٌ īd-āhū etc. from this direction.

The emphatic ī (ī) or hī (hē) very frequently accedes to these adverbs, as: اِيَّينِي iē-ī, in this very wise; ita-ī or اِتَهِي ita-hī¹), even here; itā-ī, اِتَهِي it-ā-hī, even hence; اِيَّدِي īd-ī, īd-hī, in this very direction; اِيَّدَاهِي īd-ā-ī, from this very direction etc.

مُونْ أَكِهُونْ تَنْ قِتْ جَنْبُ حِيدِيَنْ

The eyes of my body are there, where the side (country) of my companions is. Sh. Um. Mār. I, 12.

كَالهُوكُوكَادِي وِئُو سَنْدَوْ جَوْكِينْ جَوْشْ

Where is gone to the Jōgīs' emotion of yesterday? Sh. Ramak. I, 30.

أُتَانْ اُتَهِي آئِيُو خَبَرَ اِيَّيِي كَهَرِي

Thence a camelman has come; this information is correct. Sh. Um. Mār. II, 6.

جِنَّى تُونْ كَهَرِينْ تِئِينِي تِهِيَنِي

As thou wilt, even so it shall be unto thee. Matth. 15, 28.

1) The final ē o these adverbs is changed to 'a' before the emphatic ī, for the sake of euphony; but ē keeps its place also, as: اِتَيِّي utē-ī, in that very place.

آنسون تھو پُچھاں کھوٹھیا کیسین قصد کئوہ
تان چی کھاریاں مکی شَھرِ میں ہیسین قصد ھوم

I ask, o gallant young man! how far did your purpose go?

Then he says: I dwell in the city of Mekka, my purpose went up to this place. Maj. 168, 169.

جیستائیں ہو سنبھرِن تیستائیں چڑھی ویہج

As long as they get ready, ascend thou and sit down. Amulu Mān. p. 144.

جتن سان جانکون سرتیون مون سنگ تھئو

گری کوھیارو وئو تن چھنی تانکون

آنسون پن تڈانکون آدھ کھوئی آنھیان

Since I entered into connexion with the Jats, o companions!

The mountaineer is gone off, having torn (my) body;

I am also from that time (only) half (and) afflicted. Sh. Dēsī, Čhāt. 6.

VI. Compound adverbs.

The Sindhī uses a considerable number of compound adverbs¹⁾, which are formed either by reduplicating the adverb (or noun), or adding a similar adverb (or noun), or by adding an adverbial affix or postposition.

1) Such compound adverbs may be written in one word or separately. When joined by a conjunctive vowel it is usual to join them also in writing.

1) Reduplicated adverbs,

(with or without a conjunctive vowel; cf. §. 12, II, 2).

بھیری bhērē bhērē, constantly.**پل پل** pale pale, every moment.**ڈینہ ڈینہ** dēhu dēhu, day by day.**راتئڑاٹ** rateōrāte, night by night.**سَارَسَرِ** sarāsare, entirely.**کھڑی** gharī gharī, constantly (hour by hour).**نیتھانیتھے** nēthānēthe, at last.**وارهُوَرِھے** varehōvarihe, year by year.**ھر ھر** hara hara, constantly.**ھندھوھنڈھے** handhōhandhe, place upon place.

etc. etc. etc.

2) Adverbs compounded with a similar adverb
or noun.**اج سبھنْ** aju subahā, in a day or two.**جَدِھِین** jađehī tađehī, constantly.**جِئِین تِئِین** jiě tiě, in any way.**راتوڈِینہ** ratōđīha, night and day.**کَدَانِی** kađehē kadānē, now and then.**ھیتھے مَتھِی** hēthe mathē, down and up (up and down).

etc. etc. etc.

3) Adverbs compounded with an adverbial postfix or postposition.

اگبھرو aga-bharō, a little in front; a little ago.

اگتني agē-tē, in front; in future.

پوئتاهون poë-tahō, a little in the rear.

پوئتني poë-tē, behind.

رَاٽاٽاٽ رَاٽاٽاٽ rāt-ā-kara, since night (lit. from night up).

کالهاؤ کون kālhā-kū, since yesterday.

Compare also the compound adverbs of §. 58.

ذکھ نے سارین ڈیل میں ویرا اور وہنسن

They remember no pains in the body, constantly they are happy. Maj. 801.

ھیکڑی سبھیئی ھڈ ھندھو ھندھی گندھی منڈر پڑھی

چھتو ھٹشو

One, having joined all bones, place upon place, having read an incantation, besprinkled them. Sindhi Read. Book, p. 53.

Chapter XIX.

POSTPOSITIONS.

§. 58.

The Sindhi has no prepositions, but only postpositions, as all adverbs or particles, which influence in any way the noun, are placed after the noun and not before it. Only ي, rē, ي, ria may be optionally used as preposition or postposition.¹⁾

1) In poetry the postpositions are frequently turned into prepositions, if required by the metre.



There is only a small number of original postpositions in Sindhī, which require the noun in the Formative; far the greatest part of the postpositions now in use are originally adverbs (i. e. substantives and adjectives used adverbially; cf. §. 57, II. III. IV.), which either retain their original adverbial signification and are consequently constructed with جی jē, or which are already treated as postpositions and require the Formative of the noun governed by them; the greater part of them may therefore be constructed with or without جی jē, and be put before or after the noun, they govern.

I. Postpositions proper, requiring the Formative of the noun governed by them.

بھر bhara,	}	on, with such a part downward; against;
بھر bhare,		supported from. Sansk. भर्, adj. ¹⁾

پر pare, on, upon; Sansk. उपरि.

تائین tāī,	}	up to, till; Sansk. स्थाने; Hindūst. تئین tai.
توئین tōī,		

تؤڑي tōṛī ²⁾ ,	}	up to; till.
تؤڻي tōṇī,		

1) بھر bhar has already in Hindustani a signification bordering on that of a postposition. In Sindhi the substantive بھر bharu, prop, support, is also in use, of which بھر bhare is the Locative.

2) Apparently derived from تؤڙ tōṛu, the end; تؤڙي tōṛī, = تؤڙي tōṛī, emphatic Locative.

تے tē¹⁾, on, upon; Sansk. उत्.

تَان tā,	}	from-upon; from; upon (for the sake of).
تُون tō,		

جان jā,	}	like, as; Sansk. यथा.
جنئی jīa,		
جینئی jīa,		

ڈان dā ²⁾ ,	}	towards; in the direction of.
ڈانہ dāha,		
ڈی dē,		

ڈھان dāhā,	}	from the direction of; towards ³⁾ ;
ڈھون dāhū,		
ڈانہون dāhū,		

ری rē,	}	without; Sansk. ब्रूते.
ری ria,		

سارو sārū, according to; conformable to; Sanskrit
सारतस्, Prāk. सारदो or सारओ.

1) Instead of te, tā etc. the Panjabī forms utē and utā are also occasionally used in Sindhi.

2) The forms نَهَنْ dāhā, نَهُنْ dāhū are also in use; emphatic: دَانِہین dāhīn.

3) The Ablative forms dāhā etc. are generally used in the sense of the Locative.

سَان sā,	with; Sansk. सम्.
سَانْ sānu,	
سِين sē,	
سِينْ sēnu,	

سُودھان sūdhā, along with; Sansk. सार्वम्.

سِينیٰ sīa, up to; till; Sansk. सीमा; Panjābī: sī.

کَر kara, up to.

کَنِ kane ¹⁾ ,	to; near to; Sansk. कर्णी, edge (of a vessel); Sindhi گنو, rim, border; Panjābī: kannī.
کَنِيٰ kanē,	

کَنَان kanā ²⁾ ,	from; Abl. form.
کَنَون kanō,	

کھے khē, to; as regards; in reference to; Sansk. कृते.

کھان khā,	from; Abl. form.
کھوں khō,	

گَر ġare, to; with (Lār).

کھا ghā,	like, as.
کھاء ghāe,	

لَاکُون lākū, from-up; Panjābī: lāgō (Sansk. लाग).

مَنجُوٰ manjhe, in; to. (with verbs implying motion); Sansk. मध्ये.

1) Instead of کَنِيٰ kanē, گَنِيٰ ġanē is used in Lār; similarly گَنَان ġanā, گَنَون ġanō, instead of کَنَان kanā and کَنَون kanō.

2) Frequently written without the final nasal, i. e. کَنَا kanā.

مَنْجَهَان manjhā, from—in; out of; Abl. form.

مِين mē, in; to (with verbs implying motion); Sansk.

मध्ये; Hindūst. **میں**.

مَان mā, } from—in; out of; Abl. form.
مُون mō, }

وَتِ vate, near to; with; in exchange of; Sansk.

root **વદ**; Sindhī subst. **وُتْ**.

وَقَان vatā, from—near; from; away from; Abl. form.

شَاهْ صَاحِبْ هِكِرْيٰ ڈُونَگَرْ مِينَ وَنْجِيْ چَهْ مَهِينَا هِكِرْيٰ
پَاسِي بَهَرْ سُنْهَرَهْ پِئُو هُو

Shah Sāhib, having gone to one mountain, was fallen asleep on one side (lying on one side) for six months. Life of Abd-ul-Latīf, p. 39.

خُدَاء جَا كَهَنَا شُكَرَانَا كَرِيْ كَهَثَ تَانِ هِيَتِهِ لَهِيْ بَنْهَنِ
جي كَهَرِيْ مِينَ وَنْجِيْ وِيَتِهِ

Having offered many thanks to God (and) having descended from his couch he went to his court and sat down. Abd-ul-Latīf's life, p. 30.

أَبَا كَهُورِي وَنَجَانِ خُدَاء جِي نَانْوَ تُونِ

O father, I sacrifice (myself) upon the name of God, i. e. for God's sake. Amulu Mān., p. 41.

کَهِرِيْونَ کَهَشَنَهَارَ جِينَعَ وِجُونَ اُتَرَ وَاء

The lightenings glittered in the north like a sun-flower. Sh. Sār. II, 1.

كَرِيْوَ مُنْهَرِ مَلِيرَ ثِي رُئِيْ أُبِهِي چَوَه

Having directed her face towards the Malīr she weeps; having stood up she says. Sh. Um. Mār. III, 8.

پان پچن میوا ری واهپ ری واڑ

By themselves the fruits ripen without guarding, without a fence. Sh. Um. Mār. III, 14.

و پنهو سین پلک کھو بارهن ماھہ بین سین

Return with Punhū a moment! away with twelve months with others! Sh. Maðd. VI, 6.

ماڑی لکم مینھو سبھ جماندر سینی

In the upper rooms reproach has been my lot all (my) life long. Sh. Um. Mār. V, 1.

تڈھن چھا ٿسٽن ته دنگ دارو جو بهریل گنن گر

دھریو آهي

Then what do they see? that a vessel of wine, filled up to the rims is placed there. Sindhī Read. Book, p. 68.

میران ساندھان مال کھی گنھن گن کی نه ٿیان

I will collect and guard property and not give anything to any one. Golden Alphab. X, 7.

گنھی آیس سالھری سمجھی تو مری

I am come having taken a matter hidden to thee. Sh. Sōr. II, 18.

گنھن جی کھر منجھ ونجی ان جی کھن مان کی

چورائی کھادھانیں

Having gone to the house of somebody (and) having stolen from his food it (i. e. the mouse) ate it. Sindhī Read. Book, p. 62.

ماء وَثَانِ كَهْيِي تَجَنِي كَوْتَهْيِي تَنْهُنِ چَيْو

Having called Majnō from the side of his mother he said. Maj. 49.

The following postpositions (mostly of foreign origin) may be optionally constructed with جي jē.

بَاجَهَان bājhān, بَاجَهُون bājhūn, بَاجَهُون bājhōn,	}	without (Panjābī).
بِكِيرٍ bigire, without; except (Panjābī).		

بِنَا binā, without; except (Hindūst.)

سِوَاء sivāe, without; except (Arab. Pers.)

كَرِ kare, كَرِي karē,	}	by means of; by; on account of; Sansk. कृते
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لَام lāe, لَئِي laë,	}	for the sake of; on account of; Pānjābī laī; Hindūst. لِي liyē.
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قَانْ سُورَهْ بَهَانْيَا سِيلَهْ دِيكَهَنْ بَاجَهُونْ دُوسَ جِي

Then they (i. e. the flowers) were considered by the hero as thorns without the sight of the friend. Ajāib, V, 20.

سُوَّهْيِي بِكِيرٍ سَرْتِيُونْ هَدِي سَاهَهْ سَري

Without the Sōdhō, o companions! there is no getting on with life; i. e. I cannot live. Sh. Mūm. Rānō I, 8.

بِنَا بَهَاجَنْ بَهَكَوَانَ جِي تَنْهُنِ جَوْ هَارِيَا كَوْ نَهْ حَالِ

Except the adoration of the Lord thou hast no business, o lost one. Mēnghō 12.

پَرْ كَهْرَانْ پَاسُوْ كَريْ پُجْهَهْ پِرِيَانْ كَريْ پَانْ
سُؤَيْيَ تَانْ تَؤَيْيَ سَانْ جَنْهَنْ لَيْ جَفَائُونْ كَريْپِينْ

Having turned the back to other houses ask on account of thy friend thy own self; He is even with thee, for whose sake thou causest (thyself) troubles. Sh. Ābirī III, 5.

لَوْچِينْ چَهْرَهْ نَهْ لَطِيفْ چَيْ هَارِيْ لَيْ هَوْتَنْ

Why searchest thou not, says Latif, for (the sake of) thy sweetheart, o lost one! Sh. Kōh. I, 10.

II. Adverbial postpositions (derived from substantives or adjectives), which are optionally constructed with or without **جي** jē, or which require another postposition.

أَبْتَرْ ubatare (mostly with **جي**), contrary to.

آذَنْ ādō¹), in front.

أَكِيْ agē ²),	أَكِيْوَنْ agiō,	}	before; in front.
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آنْدَرِ andare, within.

آنْدَرَانْ andarā, from within.

اوْدَنْ ōdō,	اوْدَنْرَوْ ōdirō, Dim.	}	near to.
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1 **آذَنْ** ādō, **وِجْهَهْ** vējhō may also be constructed with **كَهْيَ** khe.

2 **دَهَارَانْ** and **پُوَعْ**, **أَكِيْ** are more frequently constructed with the postposition **كَهَانْ** or the Ablative, than with **جي**.

اُرِی ōrē, on this side.

اُرِیاں ōriā, from this side.

بَاهِرٌ bāhare, outside.

بَاهِرَان baharā, from without.

بَدِیرٌ badire, }
بَدِیرَان badirā, } in lieu of; instead of.

پَارٌ pāre, on the opposite side; across.

پَارَان pārā, } from the opposite side; on the part of.
پَارُون pārō, }

پَاسِی pāsē, on the side of; near to.

پَتَانْدَرٌ patāndare, according to (mostly without جي).

پُتھِیاں puthiā, on the back of; after.

پَرَپُتھے paraputhe, behind one's back.

پَرِی parē, beyond; far from.

پُنْجَانُو puñānō, } after; subsequent to.
پُنْجَانَاں puñānā, }

پُوءِ pōe, after (always constructed with کهان or the Ablative).

پُسَان puā, on the back of; behind.

خَاطِرٌ ḫātire, on account of (Arab.).

چَوْدَهَارِی čaudhārī, round about.

چَوْگَرِد čaugirde, around (Pers.)

دھاراں dhārā, } without; apart; round about (also
دھارین dhārē, } constr. with کہان or the Abl.).

ڈھارا dhāra (always with جی) on, upon (on the prop of).

رُوبَرُو rūbarū, in the presence of (Pers.).

سَامْهُون sāmhō¹⁾, }
سَامْهُونō sāmhunō, } in front; before; over against.
سَامْهُونē sāmhunē,

سَانِگِي sāngē, } on account of.
سَانِگَان sāngā,

سِر sire, on, upon; on the top of.

عِوضِي 'ivaze, in lieu of (Arab.).

کَارَنِ kāraṇe, on account of; for reason of.

کَانِ kāne, } for the sake of.
کَانِي kānē,

لَگِي laġe, } on account of; as concerns (mostly
لَگِيي laġē, } without جي).

مَتَهِي mathē, upon.

مَتَهَان mathā, from upon.

منجھاراں manjhārā, } from — within; out of.
منجھاروں manjhārō,

1) Or سَامْهُون sāmuhō, سَامْهُونō sāmuhū.

مُقَابِلٌ	muqābile; over against; opposite to (Arab.).
مُوجِبٌ	mūjibe; according to; conformably to (Arab.).
مَهْنَدٍ مَهْنَدَان	mahande, mahandā, } in front; before.
وَاسْطَيٰ	vastē, on account of (Arab.).
وَانْكُرُ وَانْكِي وَانْكِيَان	vānguru, vāngē, vāngiā, } like to; as (mostly without جي).
وَجْ	viče, in the midst of.
وِكْهِي	vighē ¹), by reason of; by.
وِيتَرٌ	vētare, besides (mostly with جي).
وِيجهُ وِيجهِرُ وِيجهِرُو	vējhō, vējhirō, Dim. } near to.
هِيَتْهِ	hēthē, below.
هِيَتْهَان	hēthā, from below.

شَاهَ صَاحِبَ جِي آگِيونْ سُحْرُو بَهَري عَرْضُ كَبِيرٌ

Having paid thy respects before Shāh Sāhib beg (of him). Life of Abd-ul Latīf, p. 34.

مَرَّتَان آگِي جِي مُسَا سِي مَرِي تَهِيَنْ نَه مَاتْ

Those who have died before dying become not extinct when having died. Sh. Ma's. IV, 7.

1) وِكْهِي vighē, apparently shortened from وِكْهِنْ vighine, Nom. وِكْهِنْ obstacle, Sansk. विघ्न, is used only when speaking of some disability or distress.

هِنَّ پَهَاكِي جوْ گُنْ اِهُو آهِي ٿَه آوٽ پَتَاندَرِ جَاؤٽ گَرَنْ

کھُرْجِي

The point of this proverb is this, that it is necessary, to make (one's) expenses according to the income. Sindhi Read. Book, p. 58.

تھُوري کھُنْيِي ٿِينْهِنْ پُنجَانو مَخْدُومُ صَاحِبُ وَصَافُ كِنْهُ

After few (or) many days Maخdūm Sāhib died. Abd-ul-Latīf's life, p. 37.

هِنَّ مَحَلٌ كَهَانَ پَوَءِ شُونَ مُنْهِنَ جِي مَاءِ بَهِيْنَ آنِهِيْنَ

After this time thou art my mother (and) sister. Ibid. p. 42.

وَقِيْيِي مُنْهِنَ كِهُو وَنْجَانَ وَطُنَ سَامُهُونَ

Whith what face shall I go to the presence of my country? Sh. Um. Mār. V, 5.

أُنَّ هَنْدَهَ جِي مَتَهَانَ چَتِي ٿِيْيِي پِيَشِيْيِي آهِي

From the top of that place a piece has been cut out. Life of Abd-ul-Latīf, p. 45.

مُنْهِنَ جِي دَهِيْيِي بُهُوتَ وَكِيْيِي ڏَاهِيْيِي پِيرَيَلَ آهِي

My daughter is grievously vexed by a demon. Matth. 15, 22.

شَاهُ جَمَالُ كَهُرْزِي تِي چَرَهِيْلُ كَهَثَ جِي وَيَهُو آچِي

کھُرْزِي تَانَ لَتَهُو

Shāh Jamāl, being mounted on a horse, having come near to the couch alighted from the horse. Abd-ul-Latīf's life, p. 7.

C h a p t e r XX.

CONJUNCTIONS.

§. 59.

The conjunctions serve to express the relation, in which either the single words of a sentence or two or more sentences stand to one another. According to their signification the conjunctions may be divided into:

1) Copulative.

اُون aū, آئِن aī ¹⁾ , اِین ē,	}	and
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بِ bi, بِھِي bhi, بِھِي bhi, پِ pi, پِنِ pine, پِنِ punē, پُنْ punu,	}	also.
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تِنی—تِنی t̄a-t̄ā, as well-as.

سُو بِھِي جَدِّھِن وَذُو تِھِشُو تَدِّھِن مَرِي وِئُو

He also, after he was grown up, died. Abd-ul-Latīf's life, p. 2.

1) Generally written, for the sake of abbreviation ۱.

تَنْهِيْنِ كَانِ كَهَنَا بِهِيرَا مَارِ پِنِ كَهَايِنِ تَهَا

Therefore they are often also beaten. Sindhi Read. Book, p. 50.

آتِ اکنڈی آنهیاں ہنئی آتنے ہنئی ڈیھے

I am very longing as well for the spinning place
as for the country. Sh. Um. Mār. II, 1.

2) Concessive.

ٰ تَأْنِي tā, } then (as apodosis in a conditional sentence
تَأْنِي tā, } generally not translated).

بِ تَدْهِينٍ تَدْهِينٌ بِ تَدْهِينٍ تَدْهِينٌ ta bi, ta dehīn bi, nevertheless; then also; even then.

تُؤْرِي tōrē,	although; notwithstanding.
تُؤْنِي tōnē,	
جِيَتْرُؤْيٰ jētōrē ¹⁾ ,	
جِيَتْرُونِي jētōnē,	

جے jē, although; if.

قَنْهُنْ جِي لِنْكِنْ قُونْ جِي كَبِرْرُو لَهِمْوَ وَنْجِي دَه تَجْلُو وِجْ
وَانْكِي تَهِمْوَ وَنْجِي

If from her limbs the cloth is stripped, (then) a
brilliancy like lightening is effected. Amulu Mān.
p. 141.

تَانْ چِي مَرَانْ تَانْ مَانْ لَهَانْ جِي مُوقَانْ تَهْ كَرْ مِيهْ

Then he says: (if) I die, I obtain honor; I if return, it is, to say so, a shame. Maj. 408.

1) Very often also written separately: جی توڑی

تُؤْزِي چِکَنَنْ چَاكَ تَ بِهِ آهَ نَه سَلَنْ هَامَ كَهِي

Though their wounds flow, nevertheless they divulge not (their) sighing to the vulgar. Sh. Kal. II, 23.

دِلِ بِهِي ٿِجي هِكَ كَهِي تُؤْزِي سَوَ سِكَنْ

The heart also shall be given to one, though hundreds covet (it). Sh. Barvō Sindhī III, 7.

تُون سَا مَجِلسَ مَتِ جِي حَاصِلُ هُويَشِي هَزارَ جَو

Change thou that company, although the profit of a thousand would accrue to thee. Sh. Ram. Kal. VIII, 25.

3) Adversative.

بِكِيرٍ	bigire,	but.
پَرَ	para,	

تُؤْزِي	tōrē,	either.
تُؤْنِي	tōnē,	

تُؤْزِي tōrē — na ta, either — or.

جاں جاں jā, either; or.

جاں جاں jā — ja, either — or.

كِ	ke,	or.
كِي	kī,	

ماگَرٍ magare, except; but.

نا تا na ta, otherwise; else.

هَتَهَانٌ hathā,	but rather; on the contrary (Panjābī).
هَتَهَانِيْنٌ hathā-ī, emphat.,	
هَتَهَوْنٌ hathō,	

هَتَهَوْنِيْنٌ hathō-ī, emphat.,

تُؤْرِيْ گَنْدِهِيْ گَنِ^{۱)} نَه سَائِنِ وَنَجِنِ سِيرَ مِين

Either they go to the bank or (they go) with them in the stream. Sh. Suh. VIII, 1.

مَا زَهُونِ كِيْ گَنْدِنِ مُونِ تَرَاكَهَ تَهَا چِهَنِ جَانِ گَانْدِيْرِيْ

مُونِ آنْجِيرَ

Do men pluck grapes from thorns or figs from a thistle? Matth. 7, 16.

كُوئِيْ مَا زَهُونِ بِنِ دَهَنِيْنِ جِيْ نَوْكِريْ گِريْ نَه تَهُونِ سَكْهِيْ جُو
جَانِ هِيكِريْ سَانِ وِيزْ رَكَهَنْدَوْءِ بِشِيْ سَانِ پِرِيتِ گَنْدَوْ جَانِ
هِيكِريْ جِيْ دَأَونِ وَتَهَنْدَوْءِ بِشِيْ كِهيْ كِيْ نَه لِيكِهِيْنْدَوْ

No man can do the service of two masters; for either he will keep enmity with the one and make friendship with the other; or he will seize the skirt of the one and not at all mind the other. Matth. 6, 24.

جُو آچِنْوِ هُو سُو ٹُونِيْ آنهِيْنِ كِيْ بِشِيْ جِيْ وَاتِ ڈُسُونِ

Art thou he, wo was coming, or shall we look out for another? Matth. 11, 3.

1) گَنِ kane is postposition and not the III pers. Plur. of the Present (گَرِينِ = گَنِ) as Stack supposed; see Stack's Gramm. p. 101, Note. The verse quoted there does not quite agree with the Risālō.

آسان کهی اُنھِن پانھَن سان کو کم نہ آهي مکر پنهن
جي دھنی سان کم آتھون

We have no concern with those stones, but our concern is with their master. Life of Abd-ul-Latif, p. 20.

4) Causal and Final.¹⁾

ـ ta, that; in order that; also an expletive, in quoting the words of a person.

ـ جان jā,	}	that; so that; in order that; because; as.
ـ جنی jīa,		
ـ جئین jiē,		
ـ جئین ـ ta, jiē ta,		

ـ جو jō, that, in order that; because.

ـ جیلان jēlā,	}	because; wherefore.
ـ جیلهن jēlhā,		
ـ جیلادھین jēlāhī,		
ـ جیلهن jēlahē,		

ـ جیلان - تیلان jēlā - tēlā,	}	correlat. because - therefore.
ـ جیلان - ـ ta, jēlā - ta,		

چها جو chajō²⁾), because.

1) We have classed the causal and final conjunctions under one head, because many of them are used in the one or the other sense.

2) These compound conjunctions are commonly written separately, but by some they are also joined in one word.

چھا جو literally: why? because etc.; of different kind are such expressions as: ـ لاءـ تـ هـنـ for this sake, that = because.

ـَ كَانِ تَـ	چَهَا کَانِ تَـ	čha kāne ta,	because.
ـَ لَاء تَـ	چَهَا لَاء تَـ	čhā lāe ta,	
ـَ لَاء جَوْ	چَهَا لَاء جَوْ	čha lāe jō,	
ـَ تَـ	چَهُو تَـ	čhō tā,	
ـَ جَوْ	چَهُو جَوْ	čhō jō,	
ـَ سُو	سُو	sō, therefore.	

جَوْ — سُو جَوْ — سُو jo-sō, correl. because — therefore.

سُوكُو	sōkō,	because.
سُوكُوتَـ	sōkō-ta,	
سُوكُوهُـ	sōkōhu,	
سُوكُوهُـ تَـ	sōkōhu-ta,	

ـَ ma, not, in a prohibitive sense (constructed with the Imperative or Potential).

مَتَان matā,	be it not that; lest (constructed with the Potential).
جَوْ مَتَان jo matā,	
مَچَهَنْ mačhane,	lest (constructed with the Potential).
مَچَهَنْ mačhanu,	
مَچَهَنْ mačhune,	
مَچَهَنْ mačhunu,	

هِيَشْ جَوْ نَاهِي تَـ چُوري گَري پُونْ دَارُون پِسُون

This is not becoming, that we, having committed a theft, drink wine after. Sindhi Read. Book, p. 69.

مِينَكَها مُنْهُ پَائِي اُتَهِي ڏُورِ تَـ لَهِبِنْ بُـيـهـ مـيـنـ

O Mēnghō, having directed (thy) face and having risen seek, in order that thou mayst find (it) in the body. Mēnghō 23.

اُتھی طَلَبَ تَوْحِیدَ جِی جَان آئُنُونَ گَرِیان گَاء

In order that I, having risen, may make some search for the unity. Maj. 9.

مَرْکِینْ مُرْکِینْ إِنْ مِينْ جِنَّى مَاتْهُونْ چَوْنِي مِيان

Thou boasted and smilest thereat, that people call the 'Miā'. Golden Alphab. X, 3.

إِيُّ دَوْسَنْ جَوْ دَسْتُورْ جِنَّى چِهَنَا چِهَنِينْ كَيْ نَهْ كَيْ

This is the custom of the friends, that they do by no means pluck the plucked ones. Sh. Barvō Sindhī III, 9.

چِي حَضْرَتَ هِئَيْنَ نَهْ كَهْرَجِي جَوْ كَهْلِي هَفَتَهْ هَفَنِينْ

Saying: your honour, it is not becoming thus, that laughing they shake hands. Maj. 348.

قِيدَانْ دَهَنِيَ دَهَنِيَ جِيلَانْ وِيَا وَحدَتَ گَذِيجِي

Therefore they were chosen by the Lord, because they were mixed up in the Unity. Sh. Kal. I, 8.

چَهَا لَاءَ تَهْ سُكَهِي پَلَكَ دُكَهِي جَهَارَ كَهَانَ چَنِيكِي آهِي

Because a joyful moment is better than a painful life. Sindhī Read. Book, p. 62.

نَهَتِشُو أَسَانِهنْ جَوْ آهِي چَهُوَ تَهْ نَالُو وَنُو تَهِينْدُو نَانُو نِيكَرْنُدو

The advantage is on our side, because (our) name will become great and renown will come out of it. Ibid. p. 64.

تَهِينْ سُهَنِيدُونْ جَوْ أَوِيلَ سُو اُتِيشِي سُجْ أَبِهِري وِينْدِنْ

Then, because they will sleep out of time, therefore the sun will rise to them in that very place. Amulu Mān. p. 143.

پائی ویہ مه پلنگ تی گچی سر گانو

Do not sit upon a bedstead, having placed a string of cowries upon (thy) neck. Sh. Um. Mār. II, 2.

ڏورئان ڏورئان مه لھان شال مه ملان هوت

من آندر جا لوٽ مچھن سا ماٽھي تھئي

I seek, I seek, may I not find, please God, that
I may not meet with (my) sweetheart,
Lest the grief, that is within (my) heart, may be
calmed down! Sh. Hus. VII, 3.

متان هرن ۽ گندھ جان پوءِ آرمان گرين

Be it not that thou repent of it after, like the deer
and the donkey. Sindhi Read. Book, p. 68.

.. 5) Conditional.

جي jē, }
جيڪر jēkara, } if.

جيڪڻهين jēkadēhī, if (at any time).

جي ٿوپي دھريں گندھ تي ته صوفي سالم تھيئي

If thou puttest a cap on thy neck, then become a sound Sūfī. Sh. Jam. Kal. V, 8.

اهڙا عاشق هئي چيڪر تني سين توھ

If there be such lovers, show kindness to them.
Maj. 776.

جيڪڻهين رام گنداسون تڻهين رام جي سر تي دھنیس

جاڳي ليڪھو ساري ڄمار جو وتهنڊو

If we sing, then upon the melody of the song its master will awake (and) settle (with us) the account of the whole life. Sindhi Read. Book, p. 68.

6) Interrogative.

كَيْ ke, } interrogative expletive, generally not
كِيْ ki, } translated.

پَاٽشَاهْرَادِي آسِين كِيْ توْ كَهْيِي مَنَعْ تَهْيُونْ كَرِيْونْ
O princess, do we dissuade you? Amul. Mān. p. 145.

Chapter XXI.

INTERJECTIONS.

§. 60.

In treating of the Interjections we abstract form such nouns or phrases, as are or may be used in the sense of Interjections, e. g. مَاٽهِ māthe, silence! (s. f.), چَنْگُو čanō, good! سُجْ سَاجِ saču, true! عَلَمْ اللَّهُ أَعْلَمْ allāhu a;lamu, God knows! (lit. God is wiser, scil. than I), and only adduce such particles, as have now become strictly interjectional.

Besides the Vocative signs, mentioned already in §. 16, 8, the following are the most common; they imply:

1) Assent.

آنهِ āhe,	yes.
آذِي āe,	
آتِيَينِ āi,	
هَانِ hā,	
هَائِنِ hāo,	
هَوِ ha-u,	
هَئِنِ haō,	

بَلِي́ balē, } yes! true; even so!
بَلَى́ balā, }

بَهَلَا bhalā, } well; good!
بَهَلِي́ bhalī, }

جِيُوشُ jīu¹), yes! (a respectful term of ascent.)

مَرْ maru, } yea! indeed! well!
وَرْ varu, }

دِبَوَ تُو كَهِي چَوَنْدَا تَوْ سُنْجَانْدِينْ دَهْ چَشْجَانِي هَوْ

The Dēvs will say to thee: wilt thou recognise her?
Then say: yes. Amulu Mān., p. 150.

بَهَلَا أُهِي شَيْون مُون كَهِي ڈِيكَهَار

Well, show me those things. Ibid. p. 147.

تُنْدِي مَتَهَاهِينْ كَهْتَاء بُوُنْ چَوَنِي جِيُوشُ چَوْ

Abate too high acrimony; if they say to thee: bōdu (pooh), say thou: jīu (very well). Sh. Jam. Kal. VIII, 22.

جَنِ كَهِي عِشْقُ آلَّهَ جُو مَرْ تَهَا سِي مَرْكِنِ

They, who have love to God, they, indeed, boast.
Maj. 778.

پَلَكَ دَهْ رَهِي دِلِ تُو دِي وَرْ مِيَانْ صَاحِبَ بَرَوْ چَا

My heart does not remain a moment without thee, truly! o Sir! o Lord! o Barōč! Sh. Ābirī Čhōt. Epil. 2.

1) جِيُوشُ jīu is apparently the Imperative of جِنْ jīanu, live!

2) Commendation.

أَلُو أَلُو alō alō, bravo! bravo!

چهابسِ	čhābase,	}	bravo! (Pers.)
شَابَسِ	šābase,		

عَشْقٌ	;ašqu,	}	praise to! (Arab.)
عِشْقٌ	;išqu,		

وَاهُ vāhu, well done!

سبهني چئو پيلي پايشاهه اها ساگي هيترين مون گڏهي
آهي شابس اتهس. آين الو الو تهي وئو

All said: friend, the prince has that very same drawn out from so many! praise be to him! and having got a bravo! bravo! he went away. Amulu Mān. p. 151.

عَشْقُ رَاءِ دِنَاجَ كَهِي جَنْهُنْ سُرْ دِيَشِي دِيكَهَارِئُو

Praise to Rāe Dīāču, who has given (and) exhibited (his) head! Story of Rāe Dīāču, p. 17.

3) Astonishment.

لو lō, look there! behold!

مَارِ	māre,	}	wonderful! oh!
مَارِبِهِينِي	mārebhīnī,		

مَارِمَانِجَهَانِ	māremānjhā,	}	
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جيٺيون آنسون ٿا نه چوندي لو ڏکھه ڏوراپو سڄئين

Companions, I shall not say then: behold the pain and the reproach of (my) friends! Sh. Suh. V, Epil. 1.

4) Desire.

چهار ĥāla¹⁾, شال šāla, } would to God! please God! (Arab.)

مان māna, من mana, } would that!

الله تهار allāhu tuhāra²⁾, تهار tuhāre, تهار tōhāra, } God keep thee! good bye!

پرچن شال پونهار ڦهوليا مارو مون سين پرچن شال

پونهار

Would to God, that the Paūhārs were reconciled,
o darling Mārū! Would to God, that the Paūhārs were
reconciled with me! Sh. Um. Mār. I, Epil.

کندھي آچي سپرين مان بربير گن

Would that (my) sweetheart having come to the
shore, would make (= say) alas! alas! Sh. Suh. V, 20.

جان ايندا تا اسھو إلھي توھار

When (we) shall come, depart! God protect thee!
Maj. 437.

5) Uncertainty.

الله جي allāhu jē³⁾, آلا جي alā jē, } God knows! perhaps!

نينجانى niñānā, God knows!

1) Corrupted from the Arabic phrase:

إِنْ شَاءَ اللَّهُ if it please God.

2) Properly: الله تو آھار God be thy protection.

3) This is an elliptic phrase: if God (will or please).

6) Dissent.

خَيْرٌ χairu, } not so exactly (a polite negation; Arab.)
خَيْرُئِي χairui - χairu, }

ذَ na, no.

آسَانَ كَا أَكِيْ تُنْهُنْ جِيْ چُورِيْ گَئِيْ چِيْ زِيْونَ ذَ آهَان
چُورِيْ كَا ذَ گَئِيْ

Have we before committed any theft on thee? She says: no, girls; ye have not committed any theft. Amulu Mān. p. 145.

7) Disapprobation and reproach.

اوھہ ohe, ohō!

بُوڈ بُوڈ bōdu, pooh! fy! (a contemptuous reply.)

پھٹھ پھٹھ phithe, hoot!

تھو تھو thū, fy!

چھ چھ ġhi,
چھی چھی ġhī, } tush!

ماھیاں māhiyā, fy! hoot!

ھنْ hū, tush! pish!

ھیتھ ھیتھ hēthe, down with! away with!

8) Grief and complaint.

أَفْسُوسْ afsōsu, alas!

آھ آھ āha, alas!

آھا āhā¹), alas! what a pity!

1) آھا āhā is at the same time also an interjection denoting pleasure, aha!

بَرَبَرَ barebare, alas! ah! woe!

حَيْقٌ haifu, woe to! (Arab.)

كَهُرَّا كَهُرَّا ghōrā ghōrā, alas! alas! o misery!

وَاوِيلَا vāvēlā, alas! lackaday! (Arab. Pers.)

وَاهٍ	vāe,	}
وَوْ	vō,	
وَيِّ	vē,	

هَا	hā,	}
هَاءُ	hāe,	
هَئِيٰ	ha-e ¹⁾ ,	
هَئِيٰ	haē,	

هُوَئِيٰ	huē,	}
هُوَئِيٰ	hōē,	
هُئِيٰ	huē,	

هَيْهَاتٍ haihāte, alas!

جَيْفُ مُنْهُنْ جِي حَالَ كَهِي جَانَ نُجُهي آنُونْ پِيكَارِ

Woe to my state, that I am wicked (and) useless!

Maj. 756.

كَهُرَّا كَهُرَّا كَرْنُ أَنِهِي گَمَ مِينَ جَنِهِنْ جَوَ بِلُو تِهِنَّنْوَ

نَاهِي ڈَاهَپَ جِي دِيتَ نَاهِي

To make, alas! alas! in such a business, for which a remedy is impossible, is not the custom of wisdom. Sindhī Read. Book, p. 56.

1) Contracted also هِيٰ he.

وَوْ بِهِينَرْ آنُونْ جِنْدِيَسِ تَا نَدْ جَتِنْ رِي

Woe! sisters! I shall not live then without the Jat!
(Plur.) Sh. Dēsī VII, Epil. 2.

هَئِي هَئِي كِتْرَوْ هَتَهَرَّا كَهَامِتْرَوْ كَهَنْيَاشِينْ .

Having made alas! alas! she lifted up, burning, her hands. Maj. 758.

هَيْهَاتِ هَيْهَاتِ لِمَا تُوعَدُونَ سُنْجِي تِهِي اُو طَاقَ

Lackaday! lackaday! why were ye terrified? empty has become the men's apartment!

THE SYNTAX.

We divide the Syntax into two parts, the analytical and synthetical. In the analytical part the chief constituent parts of speech, which have been described in the elementary grammar, are to be considered according to their exact signification, their intrinsic value and their special application. In the synthetical part it will be shown, how the different parts of speech are linked together in order to form a sentence and how two or more sentences are joined together.

I. THE ANALYTICAL PART.

SECTION I.

T H E N O U N.

Chapter I.

On the absence of the article in Sindhi.

§. 61.

The Sindhi possesses no article definite, as little as the Sanskrit and the modern Arian tongues of India. The noun may therefore be definite or indefinite, as: *Jī*, the woman or: a woman.

There are no fixed rules, by which a noun may be known as definite or indefinite, the only safe guide

is attention to the context. On the whole it may be remarked:

1) A certain number of nouns have by themselves a definite meaning, as: هِنْشُون hīñ, the mind, سِجْنِي siju, the sun, اُبھِرَنْدَو ubhirando, the east, سُرْجُونْ surgu, the heaven, اُبْھُو ubhu, the sky etc. Similarly all proper nouns.

2) If a noun stands in apposition to a proper name, it is thereby rendered definite, as: چین، لایت the country of China, حُسِنِ پَری the fairy Husine.

If for any reason a noun is to be pointed out as indefinite, the numeral adjective هِکِرْو one, or the indefinite pronoun کو, some one, any one, is used. There is some slight difference in the use of هِکِرْو and کو, the first particularizing the noun by implying that only one person or thing is understood, the latter generalizing the same, by implying, that some one out of many, or something, which is not further described, is intended. هِکِرْو may also be used in the Plural, especially before another numeral, to render the number somewhat doubtful, as: هِکِرْا بَه مَا زَهُون some two men, or about two men, the number not being fixed as certain. — If some portion or quantity of a thing is to be indicated کی (or کیں) is put before the noun, irrespectively of the gender of the noun (as in Hindūstānī کچھ).

گَذَّه سَرَهَائِی مِينَ آچِی هَرَنَ كَهِي چَونَ لَكَوَ

The donkey, having become jolly, began to say to the stag. (Both the donkey and the stag having been mentioned before.) Sindhi Read. Book, p. 68.

هُن دِلَوْ حِكْمَت جُو أَنِّي كَهَان كُهْرُثُو نِيَّتِه دِلَوْ وَأَنِّي جِي
حِكْمَت أَنِّي كَهَي ڦِنْغُ

He asked from them a vessel of (magic) power; at length they gave him the vessel and its (magic) power. Sindhī Read. Book, p. 67.

کِی نِینگَر پِنْھَن جِي سَنْتَهَا هِنْتُون لَایَو پَرَّهَنِ

Some boys read (their) lesson, applying the (their) mind. Ibid. p. 50.

أُوچُو تُون آڪَاسَ تِي آن بَهْرُثُو مَتَهِي بُهُرُ

High art thou upon the sky; I am a wanderer upon earth. Sh. Sōr. I, 3.

مُنْھُن جُون شَهَرَ بَهَنْبَهُرَ مِينَ پَلِ پَوَنِ پَجَادُون

In the city of Bhambhōru evil chats are constantly made about me. Sh. Ma;z̄d. IV, Epil.

گَنْھَن وِيجَ وَتِ هِكِرَثُو بِيلِي هُو. هِكِرَثِي ڦِينَه وِيجَ أَنِّي
کَهَي گَارَهَا گُشَّن لَاءِ ڦِني

With some physician there was a servant; one day the physician gave him some medicine to pound. Sindhī Read. Book, p. 51.

آسَان مِين هِكِرَثَا سَتَ بَهَائِرَ هَا

Amongst us there were some seven brothers. Matth. 22, 15.

أَهِيَّن کِي أَمِيرَ آهِيَّو کِي وَزِيرَ آهِيَّو

Are ye (some) amīrs, are ye (some) vezīrs? Amulu Mān. p. 160.

جیکی کھیر آکھر تھیند و سو آنسون پر ڈیہن کھی ڈیند س

Whatever milk and scum of butter there will be, that I will give to foreigners. Sindhi Read. Book, p. 60.

کنهن موتھائی کین قدر آن جو بھاندی مین رکھئو هو

Some villager had put some quantity of grain in (his) garner. Ibid. p. 54.

Chapter II.

On the gender of nouns.

§. 62.

The Sindhi possesses only two genders, the masculine and feminine, the neuter having been lost in the course of time. As to the special use of the genders it is to be remarked:

1) The masculine gender is the next and refers either to male beings, or to things and abstract ideas.

a) The masculine gender denotes living beings in general (the females being included therein) as: مازھون a man (generally); بچو bačo, a child; جانور jānvaru, an animal; گھوڑو ghōrō, a horse (generally). But in some nouns, implying inferior animals, the feminine includes both genders, as: بلá balā, a snake (generally); مکھ makhe, a fly; جون jū; a louse etc. But if the gender of a noun is to be expressly mentioned, نارو naru, a male, and مادی mādī, a female, must be put before it.

مازھون مکی شھر جا میڑو میڑا گن

The people of the city of Mekka assembling from crowds. Maj. 38.

خُدَاءِ چِیوَ تَهْ دَهْرِتِيْ اُپْجَائِيْ جِئْرَا پَنْهَنْ جِيْ جَاتِ سَارُو
ڦَهْوَرَ = وِرْهَنْدَرَ جَانْوَرَ

God said: the earth bring forth living beings after their own kind, cattle and creeping animals. Sindhi Read. Book, p. 14.

نَرْ پَکِھِيْ وِهْنُ نَهْ تَهْنُونْ چَهْدِينِ

They do not allow a male bird to sit down. Amulu Mān. p. 141.

It is an anomaly, that the nouns بَازْ bāzu, بَاشُو bāšō, شِكْرُو šikirō, چَرْكُ čaragu, سِيَقَانُو sīčānō, بَيْنِسِرُو baīsirō, لَگَرُو lagaru, denoting different kinds of female hawks, are masculine, whereas the nouns بَشِينَ bašīna and چِپَاكَ čipaka, denoting male hawks, are feminine.

b) If a neuter idea is to be expressed, the masculine must be employed, the masculine generally supplying the place of the neuter, as: مُونْ چِيْوَ چَنْكُو آهيْ it is good; it was said by one. But this is only the case in the Singular, the masc. Plural of an adjective (or participle) never being used in a neuter sense. It must not be lost sight of, that the masc. form of an adjective cannot be employed in Sindhi in the sense of an abstract substantive¹⁾ (as in Latin, Greek or German), but that the corresponding substantive must be used (cf. §. 9, I. 1, 2) or the adjective must be accompanied by a substantive denoting 'thing' or 'matter'²⁾; only the masc. Singular

1) In sentences like the following: چَنْكُو گَرْنُ رَهْنَدَوْ to do good is allowed, چَنْكُو آهيْ is an attribute, belonging to گَرْنُ, literally: well doing is allowed.

2) It is a different case, when adjectives are used without a sub-

of the past participle passive may be used in the sense of a neuter substantive.

خُدَاءِ جَهَرًا تَهِينَدْ وَ چَنْگَائِيَ جَا سُدِھَوارَا

Ye will become like God, knowing good and evil.
Sindhī Read. Book, p. 19.

تِنِ كَهِي هُو چَنْكِيُون شَيْون نَهِيُندْ و

Will he not give to them good things? Matth. 7, 12.

صَحِي لَوْزِبُو لِكَهِشُو لِكَهِشَان چُتَهِي نَهِيُون

Surely, what is written (in fate), will be fulfilled; from that, which is written, no one will escape. Maj. 258.

مُنْهُن جُو چَيْو نَهِيُون هَلِي تُون هَتَهِي كَرِيُنسِ

She does not, what I said, go thou and subdue her. Maj. 285.

c) In such nouns, in which a distinction between a larger or smaller size is admissible, the masc. termination is used to express the idea of relative largeness, as: مَاكَوْرَو mākōrō, a large ant, مَكْهُو makhō, a big fly; بُهْنَكَو bhungō, a house (large hut); كَوْتَهُو kōthō, a large room; كَاتْهُو kāthu, a beam (a big stick) etc.

2) The feminine gender refers either to female beings, or to things and abstract ideas.

a) The feminine being considered the weaker sex, the idea of relative smallness, littleness or weakness is expressed by the fem. termination in all such nouns, which admit of such a variation of meaning, as: مَاكَوْرَي mākōrī, a small ant, مَكْهُه makhe, a small fly; بُهْنَكَي bhungī, a small hut etc.

stantive, as: شَجَو كَهْبُو right (and) left, scil. پَاسُو, which is to be supplied.

b) A number of adjectives are only found in the fem. form سندھ sandhe, barren (said of women); پچھر pačhara, barren (said of cattle; گربھنی garbhiṇī or گربھن garbhiṇe, pregnant (said of women); سا suā, milch (said of animals); گبھوراڑي ḡabhorāṛī, having a child (said of a mother); وریتی varētī, having a husband (said of a married woman), وڈوارا vadavara, fit to be married etc. etc.

c) Adjectives or pronouns in the feminine are frequently used eliptically, the noun گالھ gālhe, word, matter, being understood. The noun تاریخ tārīxa, date, day, is also occasionally omitted.

تذہن ماء پچھی کھی مجھی کھڑی لکھی کیناء

Then the mother asks Majnō: what has happened to thee? Maj. 44.

سونھارا سوڑتھ ور کا منہن جی گر

O fair husband of Sōrathe! do some (word) of mine!
Sh. Sōr. I, 11.

چوتھئی چنڈ ابھرئو انتریھئی پسیس عام

On the fourteenth (day) the moon rose; on the twenty-ninth the vulgar sees it. Sh. Kambh. II, 10.

Chapter III.

Number.

§. 63.

The Sindhī has only two numbers the Singular and the Plural, the Dual having been dropped already

in Prākrit (cf. §. 15). As to their special use it may be remarked:

1) Arabic nouns in the so-called broken Plural are (according to their original signification) treated as collective nouns, and consequently constructed with the Singular of a verb (or adjective). The Arabic fem. Plural in اُنْ is likewise treated as a Singular. But now and then the Arabic Plur. is constructed with the Plural of a verb etc., or it is put in the Sindhi Plural form and treated accordingly.

پُچھُ دَ أَوْلَانْ كِرْمُونْ كَهْيِ حَقْ دَرْكَاهَ مُونْ لِكَهْتُو آهِي كِهْ دَ

Ask, if some children are destined for me from the threshold of God. Amulu Mān., p. 139.

سَبَهَا مَكَا سِيئَيِّي جِي پَرْجَانَثَوارَا هِنَ وَاسْطِي جو خَدَاء جو
أَوْلَانْ چَيْبا

Blessed are those, who are peace-makers; for they shall be called children of God. Matth. 5, 9.

تَهَ وَالِي تِنَارِيَيِّي وِيشِي جِتِ آهِي جَنَّاتِ عَدَنِ جِي

Then the Lord gives thee a meadow, where the gardens of Eden are. Sh. Sōr. I, 9.

فَهَ تَهَا قِسْوَ جو سَرْدَارُ عَالَمَ جو مِرْنِي أَصْحَابِنِ سَانِ

سَبَهِيَّيِّي نَبِيِّي آيَا آنِهنِ

Do ye not see, that the Lord of the world with all companions, and all prophets are come. Life of Abdul-Latīf, p. 37.

2) With numerals the Singular form of a noun may be used, though the Plural is more common (cf. §. 23).

3) The Plural is frequently used in a honorific sense, when speaking with respect of any person. A noun

in the Singular may therefore be constructed with the Plural of a verb (adjective etc.), or the noun itself may be put in the Plural, though implying only a Singular. This is frequently the case with the nouns هُوْتُ, دُوْسُ, سُپِرِين, پُرِين etc.

For the same reason the II pers. Plural of a verb is used, when addressing politely a person, but not so frequently as in Hindūstānī, the common people being as yet in the habit of addressing each other by the II pers. Singular.

عَبْدُ الْطِيفُ نَنْدِهِيَنَ مِينَ كَذِهِنَ كَذِهِنَ پَانِ جِيدِنِ
چهوگرِن سَانِ لِكَ لِكُوتِي رَانِ كَنْدَا هُنَا

Abd-ul-Latīf used to play in his youth with boys of his age the play like likōtī (hide and seek). Life of Abd-ul-Latīf, p. 9.

وَوْ بِهِيَنْ آنِسُونَ ذَ جِنْدِيَسِنَ تَادِ جَتِنِ رِي

Woe, o sisters, I shall then not live without the Jat (i. e. Punhū). Sh. Dēsī VI, Epil. 2.

پُرِينِ جِيَ پَجَارِ سِينِ جِيَ سَنبَهَارِ جَلَّزُو جِيَشِيَ جِمَارِئُو

By the discourse of (= about) my beloved, by the recollection of my friend my crippled life has been revived. Sh. Jam. Kal. III, Epil.

شَاهَ وَتِ آچِي عَرْضِ كِيَانِيَنَ ذَ سَائِيَنِ مُونِ كِهيِ بِهِي
پِيَارِئُو

Having come to the Shāh he said: Sir, give me also to drink. Life of Abd-ul-Latīf, p. 32.

4) The following nouns modify their signification in the Plural:

SINGULAR.	PLURAL.
أَمِيرٌ Āmīru, s. m., Lord; Amīr.	قَابُونْ قَابُونْ or coffin of the Imāms Hasan and Hu-sain, carried about in the Muharram.
پیکو pēkō, Adj., belonging or relating to one's father.	پیگا pēkā, the relations of one's wife (her father's family).
چانور čāvaru, } s. m. a grain چوکھہ čōkhō, } of cleansed rice rice.	چانور čāvara, } cleansed rice چوکھا čōkhā, } (in general).
دانو dānō, s. m., a grain.	دانَا dānā, grain (in general).
زردی zardī, } s. f., yel- جردی jardī, } lowness.	زردیونْ zardiyū, the dark spots in the teeth of an old horse.
ساري sārī, s. f., a grain of rice (in husk).	ساريونْ sāriyū, rice in husk (in general).
ساحرہ sāhurō, Adj., belonging or relating to one's father-in-law.	ساحرہ sāhurā, the relations (or family) of one's father-in-law.
سیئی sēi, s. f., a piece of vermicelli.	سیئیونْ sēyū, vermicelli (in general).
ناناڻو nanaṇō, Adj., belonging or relating to a mother's father.	ناناڻا nānānā, the relations of one's mother (the mother's father's family).

5) The following nouns are only used in the Plural:

بَابُرِيُونْ bāburiyū, s. f., tufts of tangled hair (as worn by faqirs).

پِتھُونْ pithū, s. f., pieces.

تَرِيُونْ t̄reyū, s. f., certain funeral rites, performed during three days after the decease of a person.

جَنْدَا jundā, s. m.,	} the short hair of an infant.
جَنْدِرَا jundirā, s. m., Dim.,	
جَهْنَدَا jhindā, s. m.,	
جَوْرَا javirā, s. m., a neck ornament of gold beads.	
چِترَا čitrā, s. m., the hot days.	
دَهَانِيُون dhāniyū, s. f., grain boiled and afterwards parched.	
رَاتِرِيَّا ratiriya, s. m., A kind of superior rice.	
كَتِيُون katiyū, the Pleiades.	
كُهَرَ kuhara, s. m., boiled dry grain.	
گَنجَا ganjā, s. m., a kind of rice.	
مُوتِيَّا mōtiyā, s. m., a kind of rice.	
مُهَادَرَا muhadra, } s. m., barley separated from the	husk.
مُهَادَحَا muhadha, }	
وَابَنْبَا vāpambā, s. m., the capsules of the Coreya arborea (a medicinal plant).	
هَتَهْوَرِيُون hathōriyū, s. f., handcuffs.	

Chapter IV.

The cases of the noun.

§. 64.

I. The Nominative.

As to the special use of the Nominative it may be noted:

1) Nouns or proper names standing in apposition to another noun are generally coordinated to the same,

as: لِكَ لِكُوٰتِي رَافِدِي بَنْدَرٌ the harbour Karāčī; كَراچِي بَنْدَرٌ the play lika likōtī; شَمْسُ پَاٰشَاهُ the king Shamsu etc.; but the noun in apposition may also be subordinated by means of the Genitive; cf. §. 67, 4.

مُرْكِي مَرْ مَاتَا رَانِي رَأَوْ ڏِيَاجَ جِي

Well! smiles the queen-mother of the king Īāču; i. e. saying: well! she smiles etc. Sh. Sōr. III, 6.

لِيَلَا نَالُو نَارِ جُو جَا قَاصِي قَمَرَ دِهِي

Lailā is the name of a woman, who (is) the daughter of the Qāzī Qamar. Maj. 33.

ڏِتَهُو مَحَرَّمٌ مَاهُ سَوْنَكُو شَاهِرَادَنٌ تِهِئُ

The month (= moon) (of) Muharram was seen; anxiety befell the princes. Sh. Kēd. I, 1.

2) Substantives implying a number or quantity may be likewise coordinated to another noun, instead of governing it in the Genitive (cf. §. 23), as: ڏَاٽَرَ ڏَلَ lots of liberal persons.

اَصْلِ عَاشَقِينِ تِي چُغْلَ چَارِي لَكَهَ

There are throughout lakhs (of) tale-bearers and scouts upon lovers. Maj. 254.

مَارِي مِصْرِنِ سِينِ دُهُونْدَهِ كِيَانِيُونَ ڏِهِيرَ

Having cut with (their) swords they made heaps (of) carcasses. Sh. Kēd. III, 4.

دَانَ دَلْوَچَا هِيلَ وَنِيَا وَتَهِيِ رَاضِي تِهِيُّ

Having taken buckets (of) heart-pleasing gifts be content! Sh. Sōr. III, 4.

3) The duration of time is expressed by the Nominate (or by the uninflected case generally).

اَتَهْئِي بَهْرَ عَظِيمَ جُوْ كُنْدَهْ مَنْجُوْ كَبَارَ

The (whole) eight watches (i. e. day and night) the hook of the Great (= God) is in my skull. Sh. Sōr. I, 20.

رَاتِشُونْ جَانِنْ جِي هِي آنُونْ كَنْدَرِي سِينَ

Those, who watch during the nights, I shall make (my) friends. Sh. Jam. Kal. V, Epil. 2.

رَهْ اَجْزِكِي رَاتِرِي تُونْ لَالَّنْ مُونْ لَائِي

Stay for my sake this night, o darling! Sh. Sam. I, 20.

4) The Nominative is frequently used absolutely to avoid two or more nouns following each other in the inflected case, which is contrary to the Sindhi idiom; the case, in which the nouns should properly stand, must then be taken up by a pronoun or pronominal adjective. If the stress be laid upon some part of a sentence, it may be put quite absolutely, its relation or subordination being taken up by a pronoun. This is especially the case, when a noun is nearer defined by a relative pronoun in the Nominative, the noun being then attracted by the following relative.

مِيوا مَنْجَرَ مَا كَهْيُونْ سَبِهْنِي چَكَهْنِ چَسَ

Fruits, clusters of flowers, (kinds of) honey, they try the taste of all. Sh. Um. Mār. VI, 9.

خُدَاءِ جِي پَاتِشَاهَ مِينَ شَاهُوكَارَ جُو كَهِرَنْ تَنْهِنْ كَهَانَ

سُشِيِّ جِي پَاكِهيِ مِينَ اُتَهَ جُو لَنْكَهْنْ سَوْكَهْ آهيِ

(As to) the entering of a rich one into the kingdom of God, the passing of a camel through the ear of a needle is easier. Matth. 19, 14.

سَا سَائِنَجْ كَهْيِ سَارِينْدِي ڏَكْنَدِي پَهَرَنْدِي ڏَرْجَنْدِي گَاثُرْ
مَتْهِي گَرِي مَاءِ گَنَانِشِينْ

She remembering the Lord, trembling, shaking, fearing, lifted up (her) neck and made: Māu. Sindī Read. Book, p. 64.

ٿَاهِينْ پَنْهَنْ جَوْ پِئِي جَوْ آسمَانَ مِينْ آهي تَنْهَنْ جَا
پُشَرْ تَهِينَدَوْ

Then ye will become children of your father, who is in heaven. Matth. 5, 45.

§. 65.

II. The Vocative.

By the Vocative a person or thing taken personally is addressed; the Vocative stands therefore in no connexion with other nouns or with a verb, and is generally put at the beginning of a sentence.

1) The Vocative is used without any interjectional particle, if no particular stress is laid upon the address; but if the attention of the person spoken to is to be roused, the interjectional particles يَا yā, إِي ē, آيْ ai, اوْ o, هُوَ hu are used promiscuously with masc. and fem. nouns, إِي ī and آيْ aī only with fem. nouns.

In addressing an inferior person, or when speaking very affectionately to a person, the interjectional particles رَيِّ ri (ريِّ rē) and آرَيِّ arē (اريِّ arē) are used with masc. nouns, and رَيِّ ri (ريِّ rī) and آرَيِّ arī (اريِّ arī), (cf. §. 16, 8, Note) with fem. nouns, be they in the Singular or Plural. بَرِيِّ barī, رَيِّ ri and آرِيِّ riū are

also used independently of a noun, in addressing an inferior female (or intimate friend).

جیسِ حیثُون مُنھُون جا آء پُنھُون پیھی

I have been quickened, companions, come in my Punhū! Sh. Dēsī II, Epil.

اللهَ كَارِن اوْتَهِيَا كَرَهَا مَدْ كَاهِئُو

جاِنَبَ جَدِي چِيُّ جو آگانڈھُو آهِئُو

لَامَى اپُو لَاهِئُو مَتَان مُنھُون جو سُپِرِین

For God's sake, camelmen, do not drive on the camels!

Friend! thou art the protector of my crippled life!

Do not extinguish (my) affection, o sweetheart! Sh. Dēsī III, 1.

يَا عَلِي عَلِي سِرِ يَتِيمَنِ جِي آئِي

آيُو حُكْمُ اللهَ جو يَا إِمامَ

O ɔAlī, ɔAlī, misfortune is on the orphans!

The order of God has come, o Imāms. Sh. Kēd. V, Epil.

ڑي مَاڙهُو جا بَيَّها تُون آسان ڄي ماء کهي ماري تھو وَنْجِين

Hallo! son of man, doest thou go having beaten our mother? Amulu Mān. p. 148.

ڙي بُورِچِيائِي مَانِي آنِ

Hallo! cook, bring bread! Ibid. p. 144.

2) Adjectives preceding or following a noun in the Vocative are likewise put in the Vocative. But if an adjective defines another adjective in the sense of an adverb, it remains uninflected.

دُوَسِ مِتْهَا دِلِدَارَ عَالَمْ سَبْهُ آبَادُ كَرِين

Sweet, charming friend! mayst thou fertilize the whole world! Sh. Sār. IV, 12.

كَهْنُو سَيَاجَهَا سُبِّرِين مُون كَهْنِي چَهْدِنْ تَانْشُون مَسَ

O very kind friend! they (= she, Sing.) have given me up with difficulty (i. e. unwillingly). Maj. 664.

3) The Nominative Plural is occasionally used instead of the Vocative, especially with nouns terminating in 'u' (masc.).

كِيرِ آهِيَوْ كِيلَهُنْ أَچُو بُرْسَ پَرَاهِينْ پَارَ

Who are ye? whence do ye come from? ye men of foreign appearance? Nānga jō. Qissō, v. 23.

أَهِينْ كَهْيَلَ وَثِي بَارَ كَهْنِيَلَ مُون وَثِ أَچُو

Ye, that labour and are heavy laden, come unto me. Matth. 11, 28.

4) A number of nouns are commonly found in the Vocative only, as: أَمَنِ amare (أَمَنِ amane), آئِي āī, اَيَلِ īyel, آيَالِ īyale, أَمِي amī, مَائِي māī, o mother! an affectionate term for a female; آدِي adī, دَادِي dādī, o sister! جِيجَا jījā or جِيجِي jījī, o aunt; آدَا adā or دَادَا dādā (Nom. آدُو and دَادُو) o brother! بَآبَا bābā and بَابَا bābā (from بَآبُو and بَابُو), o father! a term, which may be applied even to a child (male or female); مِيَانْ miyā (Sing. and Plur.) o friend! a respectful address.

اَيَلِ پُنِي آسَ پِنْهُونْ پَهْتُو كِيرَجِ مِينْ

O mother! hope is fulfilled, Punhū has arrived at Kēč. Sh. Dēsī, Chōt. 4.

بَابَا آنُسُونْ تُنْهُنْ جو سَنْكْ تهُو گَرِيَانْ لَالَّ پَاتِشَاهَهْ جِي
پُشَرَ سَان

O child (o father!) I make thy espousals with the son of the king Lālu. Amulu Mān. p. 142.

آبُو تَنْهَانْ جو إِنْهِي پُجَهَنْ جو وَاسْطُو كَهْرَزْوْ

Fathers! what reason have you to ask after this very (thing?) Ibid. p. 140.

أَچِي لَالَّنْ لَيْتِ مِيَانْ مُشَى جو لَوْزَهْ لَكَنْ مِينْ

Having come, o darling, o friend! cover with dust the tomb of the deceased one in the mountain-passes. Sh. Maṣd. VI, Epil.

§. 66.

III. The Instrumental.



1) The Instrumental either denotes the agent, by whom an action is performed, or the instrument, by means of which any thing is done.¹⁾ The Instrumental in Sindhi is not only used with the past tenses of transitive or causal verbs (which always have a passive meaning), but also with any tense of neuter verbs implying a passive signification.²⁾

سَاهِنْ بَدَهَا بَارَ تُو كَهْيِ آرْسْ أَكَهْرَزِينْ مِينْ

By the people of the caravān the loads have been bound up; in thy eyes there is sloth. Sh. Surāg. III, Epil.

1) The sense is different, if the postposition سَانْ be used with a noun denoting an instrument. In this case it is implied, that some one was accompanied or armed with any thing, but not, that he has performed any thing by a certain instrument.

2) Independently of a verb the Instrumental of نَالُو nālō, name, is used quite in an adverbial sense, as: هِيكِرَزْ فَتِيرُ مُحَمَّدِ عَالِمُ نَالِي one faqir, by name Muhammad ɔĀlim.

سُنْهِنَىٰ كَهْيٰ سَيْدُ چَوِيٰ وَدَهْرَ قُرْبَ كَهْيٰ

Sūhinī was killed, says the Sayyid, by (her) relationship. Sh. Suh. V, 17.

عَاشَقَنِ وِيرَوْتَارَ نَهْ دِسْرِي

By the lovers (God) is never forgotten. Sh. Jam. Kal. VII, 1.

پِيرِين آفُون نَهْ بُجْنِي ڦِيْهْ پِيرِان جو ڏورِ

By means of (my) feet I cannot arrive (there); the country of (my) friend (Pl.) is far off. Sh. Khambh. I, Epil.

پِكِين کِي نَهْ پَرْچَن مَثْ تَكِيَّانُون مَنجِهَيَانِ

By drops they are not reconciled; they have espied the jars of the heroes. Sh. Jam. Kal. IV, 9.

2) The Instrumental expresses causality¹⁾ (by reason of, by dint of):

سَتِنَىٰ مَاهِ سُكَىٰ وَئِنْ مَنجَهَان رَتْ زِمْنِ

أَتَهْنَىٰ مَاهِ عَاشَقَ سَنِدِيُون أَكِهُون أُنْجَ مَرِنِ

On the seventh in the month the blood went out of the veins by reason of dryness;

On the eighth in the month the eyes of the lover die of thirst. Maj. 478, 477.

3) The Instrumental expresses the way and manner, in which any thing is done.

سُنْتَ قَاصِي سَامِهُون چَنِكِي بَهْت رَكَهْسَافِيَيِنِ

He kept the custom (good breeding) in a good manner before the Qāzī. Maj. 173.

1) In a similar sense the postposition كَهَان may also be employed.

لَا مَقْصُودَ فِي دَارِيْنِ إِنْ پَرِ اُتَافِيْنُونْ

'There is no purpose in both mansions', in this wise they spoke. Sh. Jam. Kal. V, 23.

بِنْهِيْنِ كَهْيِي بَهْوَنِ پَرِيْنِ وِيجَارِنِ وِرْوَهِ

To both helpless ones (there is) pleasant talk in many ways. Maj. 198.

4) The Instrumental expresses the price, for which any thing is bought or sold.¹⁾

بِ جَهْرِكِيْونِ پَيْسِيْ كِيْ ذَ تَهْيِيْونِ وِكَامِنِ

Are not two sparrow sold for a piece? Matth. 10, 29.

كَارِيْونِ كَهْتَهِيْونِ خَاصِيْونِ اوْچَهِيْ اُتِ آچِنِ

Fine black woollen blankets come there to hand for a paltry (sum). Sh. Um. Mār. VI, 8.

§. 67.

IV. The Genitive.

1) It must be remembered, that the Genitive in Sindhi is originally an adjective, formed by the affix جو, which always requires the Formative of the noun, to which it accedes; the Genitive admits therefore of gender, inflection and number, like other adjectives. Instead of جو its diminutive form جَرَوْ jarō is also found in poëtry, and especially سندو sandō (cf. §. 16, 6) and its dim. form سندِرَوْ sandirō. The Genitive case-sign جو etc. may also accede to a noun with suffixes; in poëtry it is frequently dropped altogether, to be supplied from the context. سندو may also be separated from the noun, to which it belongs.

1) But the postposition سانْ may also be used in this sense.

فَقِيرِي جُو فَهْمُ سُو آهِي نَه آسَانُ

The understanding of the duties of a faqīr is not easy. Mēngho 37.

جَانِبَ مُنْهُنْ حِي جِيئِي مِينْ قُنْهُنْ حِي طَلَما پُرْءَ

O friend, into my soul falls the desire after thee! Sh. Barvō Sindhī II, 2.

دِلِي حِي حِكْمَتَ سَانُ هُونْدِوَارُو تِهْمُؤُ

By means of the magic power of the bucket he became wealthy. Sindhī Read. Book, p. 67.

كَهَرَ جَا دَهَنِي اُتِهِي چَهَا ڦِسِنْ تَهْ چُورُ كَهَرَ جِيُونْ مِرْيِيُّي

وَتِهُونْ مِيرِي هَرَ بِنْدِهِي دَارُونْ پِي كَهِيُو تِهِي تِهُو نَجِي

The masters of the house having got up what do they see? that a thief, having collected all things of the house, having bound a bundle, having drunk wine (and) having become intoxicated, dances. Ibid. p. 69.

بَهَاتُوبَهَاتِ جَا كَهَاجَ مَازِهُنِ حِي كَهَرِنْ مَانِ ڏِينْهَاڙِي

چُوري كَري اُنَ كَهِي آئِي ڏِينْدَا هَا

Having stolen daily from the houses of men all sorts of food they were bringing it to him. Ibid. p. 62.

اُهُو پُشْرُه بَنِ جُو بَهَائِيمِ جُو سُرُ وَقِهِي

To the forest with that thy son, who will cut off the head of my brother! Story of Rāe Diāču, p. 1.

سَنْدِي جَا سَازِيهَ كَهَهَ كَهَتْهُورِي بَهَانِسانِ

The grass of (my) fatherland I consider as musk. Sh. Um. Mār. II, 1.

2) As regards the position of the Genitive, it generally precedes the noun, by which it is governed, like

other adjectives; but if the stress be laid on the governing noun, or if the euphony of the sentence should require it, the Genitive follows the same. In poëtry the Genitive precedes or follows the noun, on which it is dependent, either immediately or separated by one or more intervening nouns, as it may be required by the metre or the rhyme.

جيڪو دِقت پورهئي جي ڪنا بهجندو اُن جو حاڻ گٽن

جان تهيندو

Whoever flees from the trouble of labour, his state will become like that of the dogs. Sindhi Read. B., p. 61.

ڪشتني گمبنئي جي الله لئک انگار

Escort, for God's sake, the boat of the helpless one! Sh. Barvo Sindhi II, Epil.

3) The Genitive has a double signification in Sindhi; it refers either to the subject or to the object of the sentence. The Genitive is called subjective, if the attribute expressed by the Genitive refers to the governing noun (or subject) as to its owner or author, and it is called objective, if it refers to the object, to which the action of the subject is directed..

ستهم ساهيڙن جا طعنا توهي لا

I have borne the taunts of (my) companions for thy sake. Sh. Mum. Ranoo I, Epil.

آنهيان جن سنڌڙي مون کهي سيءه ڏ چهڻيندا

Those, whose I am, will not abandon me. Sh. Koh. II, Epil.

پيرين هيتھه پرنئي جي آنسون وچهايان وار

Beneath the feet of (my) friend I spread (my) hair.

آهِیمِ آری جَامِ جِی اُندَرَ مَنْجِھِ اُسَاتَ

In my heart there is a thirst after the Jam Ārī.
Sh. Hus. VIII, Epil.

فَرِيادُونْ فِرَاقْ جُونْ پِنْھَلْ كَھِي چَوْنَدِيَسِ مَيَانْ

Complaints about the separation I shall utter to
dear Punhū, o friend! Sh. Hus. VIII, Epil.

4) One noun is often made dependant on the other by means of the Genitive, where we should properly expect an apposition.¹⁾ In this way نَالُو nalō, name and similar nouns subordinate the appellation in the Genitive. The same subordination in the Genitive takes place, when the genus is nearer defined by the species, as: a fig-tree, or when a geographical appellation, as: town, mountain, river etc. is followed by a proper name, as: the river Indus. In some instances the English idiom resorts to the same construction, as the Sindhī, e. g. the city of London.

بِرَھَ جِی بَانِی کَنْھِنْ کَھَانْ سِکھِئِینْ سُپِرِینْ

From whom hast thou learnt the word (of) 'separation', dear friend! Sh. Barvō Sindhī II, 8.

زَالَ نَالُو رَوْكَرْ جُو هُورِیَانْ وَرَدَانِئِینْ

The woman uttered the word (of) 'money' slowly.
Sindhī Read. Book, p. 68.

اُھَا سُکِي تھُوئِي سَائِرْ وَنْ لَشِي جُو وَذُو تَھْلَھَوْ تَھِي بِیتَھِوْ

That very dry post stood as a green tamarisk tree, having become big and thick. Life of Abd-ul-Latīf, p. 23.

ھِکِرْوَ مَاڑُونْ وَدَمَنَائِتُو رَھَا کُو تَھِي جِی گُوتَھَ جُو هُوْ

There was a very respectable inhabitant of the town of Thatā. Ibid. p. 45.

1) See §. 64, 1.

5) The Genitive describes the material, of which something is made or composed; in this case the Genitive quite supplies the place of an adjective.

جَوْ وَكُوْ مِلِسَ جَوْ هُوْ چِيلِه دَهَارِينَ چَمَ جَوْ پِتَكُوْ

The garment of John was of camel's hair and round his waist a girdle of leather. Matth. 3, 4.

هُوْ چُورَّا بِيرَّا ڏھکِي گَرِي مُوتِينَ يَا قُوقَنِ جَوْ وَكُوْ آنَائِينِدِي

She, having put on bracelets and buttons, will cause to bring (call for) a garment of pearls and rubies. Amulu Mān. p. 144.

6) The Genitive describes the nature or quality of the noun, on which it is dependent (Genitivus qualitatis). But in this case the Genitive must always be accompanied by an attribute, be that an adjective, pronoun or another noun in the Genitive; the repetition of a noun may also serve as an attribute. In poëtry, and even in prose, the Genitive case-sign is frequently dropped, so that constructions of this kind can hardly be distinguished from those with the Locative, see §. 70, 4.

أُنِينِ مَانِ عِكْرَوْ نَوَنِ وَرَهَنِ جَوْ هُوْ بِئْوَ آتَهَنِ وَرَهَنِ جَوْ

One of them was nine years old, the other eight years. Sindhi Read. Book, p. 50.

ري بُدِه وَدِيَا گَنْهَنِ كَمَ جِي نَ آهي

Without understanding science is of no use. Ib. p. 54.

كِيَچَان آيوْ قَافِلَوْ طَرَحَ مُونَجَارَيَ تَوَنَ

From Kēč came a caravan, camels of a fine kind. Sh. Dēsī III, 8.

كُپِرَّا طَرْجِينَ طَرْجِينَ جَا ڦِيشِي هَلَايَانِ

Having given clothes of different kinds he started them off. Amulu Mān. p. 140.

7) When the Genitive is dependent on nouns, implying a part, quantity or measure, it expresses the whole of that, of which, the governing noun forms a part. But if no such noun precede and a part is to be singled out, a postposition must be used (as: مَنْجَهَانِ مَانِ etc.).

جَنْهِنْ كَهْيِ زَالَ وَتَهْيِ أَقِي جِي ٿِرِينْ پِنْيِنْ مِينْ لِكَايُو

Which a woman took (and) hid in three measures of flour. Matth. 13, 33.

مَثُ سَرِي جُو هَتَهْ آيِسِ

A jar of wine fell into his hands. Sindhī Read. Book, p. 62.

تِنِ مُؤْنِ هِكِرِي مِينْ مُنْهُنْ جِي كَهْتَ پِيَشِي هُونْدِي بِشِي
مِينْ پَاتِشاَهَه جِي

In one of those (houses) my beadstead shall be, in the other that of the king. Amulu Mān. p. 142.

جي آهان مَنْجَهَانِ بَهْ جَنَا كَنْهِنْ سُواَلَ لَاءِ هَكَ دِلِ تَهِينَدَا

If two persons of you become one-hearted respecting a petition. Matth. 18, 19.

8) A certain number of adjectives and appellatives, which have partly taken the signification of substantives, may subordinate another noun in the Genitive. Of this kind are the nouns formed by the affix āku, āū (see §. 8, 9) and others.

عَاشِقَ زَهَرَ پِيَاكَ وِهْ پَيْشُو وِهِسَنِ كَهْنَوْ
كَرِي ڦِ قَاتِلَ جَا هَبِيشَه هِيرَاكَ

Lovers, drinkers of poison, are verry happy when seeing poison;

They are always used to the chain and the executioner. Sh. Kal. II, 33.

تُون رَهَاشُو سُنْجَ + پَتَ جَو آنْهِيَن

Thou art a resident of the waste and desert. Sindhi Read. Book, p. 69.

شِيشْ شِكْرِين هِيرَتُون نَدَ كَو لِيكَرْ لَلْ

A vagabond, accustomed to bits, no breeding and good behaviour. Maj. 304.

جا مَتْهِي تو مَنِيَا تَنْهِن بِسَر جَو آنْهِيَان سِيكَرْ

Which lustre is upon thee, for that head I am longing. Sh. Sōr. II, 7.

سَيِّد شَاهُ حَبِيبُ نَالِي مُورِ وِيَثَهُلُ كَوْتَهَ وَنِكِي وَلَاسِي جَو هَو

The Sayyid, by name Shāh Habīb, was originally an inhabitant of the village Vangō Vilāsō. Life of Abd-ul-Latīf, p. 1.

9) The Genitive is used, without being dependent on a governing noun, to express a space of time, as: جَو رَاتِ by night, جَو دِيْنَهَ by day etc., the noun, by which the Genitive is governed and which is idiomatically left out, being وِيلُو vēlō, time.

This construction is therefore identical with that mentioned in §. 64, 3. In Hindūstānī كَو is used in the same sense.

وِچْنَى جَو آن وِيهِي جَرِ پَلَوْ پَائِيَان

Sitting at (the time of) evening prayer I spread out my skirt on the water. Sh. Sōr. V, 14.

پَاثِ پَهْرَنَى رَاتِ جَو مَكَرَهَ پَاسِي مَكَايُو

The bard sang the first night at the side of the castle. Sh. Sōr. II, 1.

ڏيئڻه جو ٿنھن جي چھانو مين وھندا هئا

By day they used to sit in its shade. Life of Abdul-Latif, p. 23.

10) A number of adjectives require idiomatically the inflected case of the Genitive (i. e. جي), when a noun is made dependent on them. The most common of them are: آڻو ādō, in front; اوڻو ōdō (Dim. ōdirō), near to; سامُھون sāmuhō, in front of, opposite; مَهَنِدِيُونَ mahandiyō, in front; وڃهو vējhō (Dim. vējhirō), near etc. These adjectives being mostly used as adverbial postpositions (§. 58, II), the same construction has apparently been preserved, when they are used as regular adjectives.

جڙھين هي آورشليٽم جي اوڻا آيا

When they came near to Jerusalem. Matth. 21, 1.

ابھر چندار پس پريٽن تو اوڻا مون ڏور

Look at the rising of the moon; the friend is near to thee, far from me. Sh. Kambh. II, 7.

اڪھئون اڪھين سامُھيون ڏيئڻه سچوئي رات

The eyes are opposite the eyes the whole day and night. Maj. 219.

11) The relative adjectives جھو jehō, jeharō, such as, like as, fit to, سندو sandō, like as, جيترو jētirō, as much as, and جيڏو jēdō, as large as, are always constructed with the simple Formative of the noun, that depends upon them.

محْمُودَائِي مَحِنُونَ أَجَنَّ تَانَ نَهْ جَهَوْ

Majnō, the son of Mahmūd, is then not such as to come, i. e. is not likely to come. Maj. 719.

جَائِينَ پَهْلِينَ جِهَرًا ثِنَسٍ ثَنْدَ ثَاتَارَ

Teeths like Jasine flowers the Bountiful has given her. Maj. 54.

جُو سَكُورُو سَبَهِينَ پَرِينَ سَنْدُو تو سُجَانَ

Which is blessed in all ways, like thou, o wise one. Maj. 825.

تَنْهِنْ مِينْ تُونْهِينْ تُونْ بِي لَاتْ نَهْ لَحَظِي حِيتَرِو

In that (there is) even thou, thou; (there is) no other sound (as much as the twinkling of an eye =) for a moment. Sh. Jam. Kal. V, 19.

قَانْ تَرْ جِيدُو تو تَنْ سَرْتِي سَرْتُ نَهْ آئِيو

Then no mote, as large as a sesamum seed, came into thy body, o friend? Ajāib v. 21.

12) When a noun is subordinated by means of the Genitive to the Infinitive of a neuter or active verb, the case-sign of the Genitive may be optionally dropped.

مُوقَهَانُو أَنْ تَهْرِزِي آنْ جِي سَوَرَنْ مَنْجِهِ رُنْبِهِيلْ تَهْشُو

The villager occupied himself in (the) removing of that little grain. Sindhi Read. Book, p. 56.

مُغَلْ تَرَادِونْ كَهْنِي شَاهَ جِي مَارِنْ لَاءِ آيَا

The Mughals, having taken (their) swords came for the killing of the Shāh, i. e. 'in order to kill him'. Life of Abd-ul-Latīf, p. 15.

هِنَّ نِعَمَتَ ثِسَنَ كَهَانَ پُوءِ جُوكُو شُكُرْ مَنْجَانِيَنَ

After the seeing of this affluence she offered up dutiful thanks. Sindhi Read. Book, p. 55.

آسَانَ = دَهْرٌ قِيَ وَجْنَ تُؤْنِي شَرَعَ جَوَ هِكِرَوْ تِرْ كَنْهِن
طَرَحَ نَدَ وِينْدَوْ

Till the passing away of heaven and earth not one jot of the law shall in any way pass off. Matth. 5, 18.

§. 68.

V. The Dative.

1) The Dative denotes the more distant object, in reference to which the subject is acting. This is already indicated by the postposition **کھی** khē (§. 16, 4), by means of which the Dative case is made up¹⁾, and which originally signifies: 'on account of, for the sake of, in reference to'. In prose the postposition **کھی** is always put after the Formative of a noun, but in poëtry it may precede the noun, or it may be dropped altogether.

When a Genitive, depending on a noun in the Dative, follows the same immediately, the postposition **کھی** is put after the Genitive case-sign.

آخَ اورَاهُون سُپِرِين ڈُکھِی ڈُکھِ مَهْ ڈِيجِ

Come near, dear friend, do not give pain to the distressed. Sh. Ābirī X, 4.

تَانَ مَسْتَ نَازَ مَلُوكَ كَھِي آچِي هِپِنِي أُتُو

Then Maste Nāze came and said thus to the elegant Ajāib, v. 90.

1) In poëtry the postpositions **گنِ** kane, **گنِ** kane and **گارِ** gare are used in the same sense as **کھی**.

أُسَ مَهْ لَنْگِي اوْتِھِئِينْ لِېرَنْ لُکَھَ مَهْ لَنْگِي

آلا آرِچِنْ کَھِي کُوسُوْ وَاءَ مَهْ وَسِي

May no sunshine apply to the camelmen, may
no hot wind apply to the camels!

O God, may no hot wind blow to the sons of Ārī!

Sh. Dēsī I, 25.

بِنْدِھِي دِکِيدَارَ گُوتَھَ جِي کَھِي ڏِنَاٽُونْسِ

Having bound (him) they delivered him to the po-
lice-officer of the town. Sindhī Read. Book, p. 69.

2) The Dative with the auxiliary verbs هُونْ to be,
and تِھِئُنْ to become, to be, expresses the idea of pos-
session.

مُونْ کَھِي آهِي اُمِيدَ اللَّهَ جِي

I have hope in God. Sh. Sōr. I, Epil.

مُونْ کَھِي دُنِيَا جِي گَبِي کَائِي کَانْھِي پَرَ آوْلَادُ کِي نَ
تِھُو تِھِئِيمِ

I have no lack whatever of wealth, but children
are not at all born to me. Amulu Mān. p. 139.

3) The Dative denotes the remote object, in re-
ference to which the action takes place. In this case
the postposition کَھِي must be translated by: for, for
the sake of.

کَھَامِي دِلِ خُمارَ مِينْ هِنْتُونْ کَھِي هُوتَنِ

(My) heart (and) mind burns for my sweetheart
in intoxication. Maj. 728.

کِچِ جِ تَنْھِيئِنْ کَھِي کُوتَھَ کِي نَ جَنْھِيئِنْ جِي گَچَھَ مِينْ

In Kēč there is a call for those, under whose armpit
there is nothing (i. e. who have nothing). Sh. Mað. II, 11.

کاٹھی پائی گاہ کھی مازھون مکانیوں

They sent men for food, water (and) grass. Sh. Kēd. I, 5.

سُورَه مَرِين سُوبَه کھی نَ دِل جَاهَم وَسَارِ

O hero! thou diest for the sake of victory, forget then the apprehensions of the heart! Sh. Kēd. VI, 9.

4) The Dative expresses the idea of motion to a place.

کاھی رَسِیسِ کِیچ کھی جتی پان پنھون

Having driven on I came to Kēč, where Punhū himself (is). Sh. Ābirī V, 1.

مُندَه مَرَقَان پزو پھچنڈن پنھو کھی

O fair Lady, after death thou wilt come to Punhū. Sh. Ma;đ. IV, 5.

کاشیداٹی کار کی نَ رَسانی کِیچ کھی

The work of a messenger (i. e. travelling) does not at all bring to Kēč. Sh. Ābirī IV, 10.

5) The Dative is used to express time, when only an indefinite space of time is spoken of, whereas the postpositon میں or منجھے, in, is employed, if the time, during which any thing is done, is to be noted.

قَیْصَرِ چی گَلَات مِیں رَات تَنْھیئن کھی دُسْ

Qaisare says: arrive that very night in Kelāt. Sh. Sār. IV, 3.

پریان ڈی پرِبھاٹ وَوُن ڈیتھاری ڈینھے کھی

Go to (thy) friend at day-break, in clear day. Sh. Suh. Čhōt. 11.

وَهَنْدُو تَنْهِيَنْ وِيرَ كَهْيِي فَرْمَاشَ تَهْيِي

Immediately at that time an order was given to the chamberlains. Ajaib, v. 15.

§. 69.

VI. The Accusative.

The Accusative has two forms in Sindhi, it is either identical with the Nominative or with the Dative, i. e. the idea of the Accusative may be expressed also by means of the postposition **کھی**.

1) The Accusative is commonly expressed by the form of the Nominative, whenever the verb governs only an Accusative, and not at the same time a Dative.

سُو جَلِّهِينْ پَنْهَنْ جَا كَهْرَزا بِيرَ سِپَاھِي دَكَھِي دَ پَنْهَنْ
جَا آچَارِ وِيجَارَ كَرِي

When he shall keep his own horses, boats, soldiers and make his own judgements and thoughts. Amul. Mān. p. 139.

جي پَرْنِينْدُسِ دَ إِها حُسِنِ پَري پَرْنِينْدُسِ

If I shall marry, I shall marry this very fairy Husine. Ibid. p. 141.

2) But when the subject of the sentence is an animate noun (in the Nominative) the object (Accusative) must be marked out by means of the postposition **کھی**, to avoid a possible mistake. If the subject be animate, and the object inanimate, the object (Accusative) generally remains in the uninflected form (i. e. without the Postposition), if there be no danger of misapprehension. If both, subject and object, imply inanimate things, the object may likewise remain uninflected.

شَاهُه صَاحِبُ اُنْهِي فَقِيرَ كَهْيٰ پَانَ سَانُ وَتَهْيٰ آيُو

Shāh Sāhib, having taken that very faqīr with him, came. Life of Abd-ul-Latīf, p. 40.

وَالِدُ شَاهَ جُو شَاهَ صَاحِبَ كَهْيٰ گُولِينْدُو وَتَهْيٰ

The father of the Shāh continued seeking the Shāh Sāhib. Ibid. p. 44.

جَلِّهُنْ مَخْدُومَ هَاشِمَ بُدْهُو تَهْ شَاهُه صَاحِبَ مَسْجِدَ مِينْ

رَأْكُ تَهْوَ كَارِي

When Maṣdūm Hāshim heard, that the Shāh Sāhib causes to make music in the mosque. Ibid. p. 35.

چِيكِلِهُنْ إِها كَالِ كُنْ جُو بَادِشَاهَ بُندَهَنْدُو

If ever this word the king of the mice will hear. Sindhī Read. Book, p. 62.

جَلِّهُنْ تَنِهُنْ كَهْيٰ كُو مَازْهُونْ لَهِي تَهْوَ تَلِهُنْ لِكَائِي

تَهْوَ رَكَهِي

If that (treasure) some man finds, he keeps it concealed. Matth. 13, 14.

سَنْدِهُنْ سُورَ كَرِينْ هَلَّ بُنْ ڏُكَهِنْ هَوَتَ لَئِي

The (black) marks (from blows) cause pains; the bones also are aching on account of the (= my) sweetheart. Sh. Ābirī, Čhōṭ. 2.

3) When the object (Accus.) of an active verb is for any reason to be rendered more prominent, the post-position کهی is used for this purpose. This is especially the case, when the object implies living beings, whose mention has been made already, or when two or more persons or things are in any way compared or set against each other. But much scope is left in this

respect to individual judgement. In poëtry كهی is occasionally dropped, but then the contracted form of the Formative must be used in the Plural.

أَنْ مُرِيدَ دِهِنْرَى كَهِي سَدِيْ چِيَوْ

That disciple, having called (that) girl, said. Life of Abd-ul-Latīf, p. 48.

دِيَوْنِ چِيَوْ تُونْ أُنْهِي كَهِي سُنْجَانْدِينْ

The dēvs said: wilt thou recognise that very one? Amulu Mān. p. 151.

أُئِينْ پِيَسَا مِلَنْدَا تَنْهِيَنْ مَانْ آنِي مِزْمَانِ كَهِي كَهَارَأَيُونْ

In that way money will be got; having brought (something) from that let us feed (our) guests. Life of Abd-ul-Latīf, p. 41.

آدِيُونْ عَبْدُ الْطِيفُ چَوِي سَجَنَ كَهِي سَارَاهِئُونْ

Sisters, says Abd-ül-Latīf, praise ye the (well-known) friend. Sh. Abirī Chōt., Epil. 3.

پَهْرَانْشِينْ دَوْ كَهِي مِيرِي گَرَا بَندِهِي سَازَنْ لَادْ پَرْوَهْ كِنْكَ
كَهِي بَهَانَهْ مِينْ مِيرِي دَكَهُو

Having gathered first the tares, having bound bundles to burn (them), gather (and) put afterwards the wheat in the garner. Matth. 13, 30.

جي كي سِكْنُ سِكْهُ نَا تَهْ پَسْ سِكْنِدِئِينْ

Whatever longing there is, learn (it); otherwise look at the longing ones. Sh. Jam. Kal. VII, 7.

4) Whenever an active verb is constructed impersonally in the past tenses (§. 94, 5) the object must be pointed out by the postposition كهی, signifying: as regards.

تَدِينَ تَنْهِيَنَ كَهْيَ سَاتَهَ سُتْبَيِّنَ چَهَدِّيَ

Then it was abandoned by the caravan as regards her, while being asleep, i. e. she was abandoned by the caravan while being asleep. Sh. Kōh. I, 8.

أَنَّ جِي مَكْنَدِهِرِي وَتَهِي أَنَّ كَهْيَ چَهَدِي ڈِنَانِيَّنَ

Having taken his bundle he started him off. Sindhi Read. Book, p. 53.

5) When a verb governs a double Accusative, both objects remain in the uninflected state, if they imply things; but if the first object be a person or a living being in general, it is rendered more definite¹⁾ by the accession of the postposition **کھی**, whereas the second object, be it a person or thing, remains in the uninflected state of the Singular, though it refer to a Plural. If the stress is on the second object (compare §. 94, 3), it may be placed first.

ڦِينُدُسِ مَانُهُ مِرْنِ كَهْيَ آنُونَ جَرَا جِيُشِ گَري

I shall give (my) flesh to the wild beasts, having made atoms (my) life. Sh. Ābirī IX, Epil.

سُو مِرْمَانِنَ كَهْيَ مَانِي كَهَارَائِنَدُو هُو

That one was in the habit of causing the guests to eat bread, i. e. he was in the habit of entertaining the guests. Life of Abd-ul-Latīf, p. 40.

هَازِهُ هِينِي كَهْيَ لَنَكَهَايِيجَ لَطِيفَ چُوري

Make the weak one pass the Hārhō, says Latīf. Sh. Dēsī IV, 4.

آنُونَ آوَهَانَ كَهْيَ مَازِهُنَ جَوَ مِيُو ڪَنُدُسِ

I will make you fishers of men. Matth. 4, 19.

1) But both objects may also remain in the uninflected state, though implying persons; see §. 94, 3.

6) When an active verb subordinates at the same time a near and a more distant object (i. e. an Accusative and a Dative), the Accusative (in the uninflected state) generally follows the Dative, except a particular stress be laid on the Accusative, in which case it precedes the Dative.

کامِلِ ٿینھائیٰ قیسَ کھی چنگا ڪاری تھی چانگ

The accomplished one causes daily nice blandishments to be made to Qais. Maj. 223.

ھتھے آسان کھی دھئری دھئاری

The hands the little daughter shall wash us. Life of Abd-ul-Latīf, p. 48.

ھِکڑو ھتھون نَ ٿين ھتھے سانُ بئی کھی بھنگ و جھی بھائی

But one (grain) thou doest not give to another with thy hand, having thrown in an obstacle, o brother! Mēnghō 11.

§. 70.

VII. The Locative.

The Locative, as noted already, can only be expressed in the Singular of masculine nouns terminating in 'u'; in all other nouns and throughout the Plural the Locative must be circumscribed by the postpositions میں and منجھ، 'in'. In poëtry these postpositions are commonly dropped and only the Formative of a noun is used to express the idea of the Locative, in the Plural the contracted form of the Formative (ending in ē or ā) must in this case always be employed. But also in prose the postpositions میں and منجھ are frequently left out idiomatically, especially after nouns implying time.

When a substantive in the Locative is accompanied

by an adjective ending in 'u', the adjective must be likewise put in the Locative; but adjectives of other terminations, pronouns or numerals are only put in the Formative.

1) The Locative expresses in Sindhi not only the place, in which an action is going on, but also direction and motion to a place. The Locative is therefore used after verbs of motion, such as: وَنْجَنْ vánānu, to go, آچَنْ ačānu, to come etc.

وَنِ نَدِ وِيَتْهَا كَانَگِ وِچِينْ تَهِي وِيلَادَ كَري

كَهِري كَهَرَزُو هَتَهِه كَري سُني سَانِجهِي بَانَگَ

No crows were sitting on a tree; evening tide has set in; she seizes the opportunity.

She stepped in, having taken the jar into the hand, having heard the call (to prayer) of the evening.

Sh. Suh. I, 14.

دِيکِينْ دَوْگَ كَرْهَنِ جِيتْ كُنِينْ كَنِکُو نَهِي

In the caldrons the limbs boil, where not a grain does descend in the eddies. Sh. Kal. II, 27.

أُونْهِي فِينْهِ أَتِ كَهِنِي سَهَا = سِيارَ

In deep, very great love are hares and jackals.
Maj. 548.

مَتَانَ کَ بَرِي بُولِ بَرُوچِي وَسَهِي

May not any one, o friend! trust in a Baluchi promise! Sh. Dēsī, Čhōt. 7.

وَنْجَانَ تَهِي وَنِكَارِ ڦِتْهِمِ پِيرُ پِنهَوْ جَوْ

I go to the forest; I have seen the footstep of Punhū. Sh. Hus. V, 4.

بِسَا دَرَ ڏيئِي بِسِنْ كَهِي آيُسِ تُنْهَنْ جِي دَرِ

Having given (left) the other doors to others, I came to thy door. Sh. Sōr. I, 11.

2) The Locative is used with nouns implying time, to express the point of time, at which an action takes place.

هِكِرِي ڦِينْهَ شَتِلُ گَنْدَا وَنْجِي جِيسَرَمِيرَ كَهَانِ نِكِرِيَا

One day, making a journey, they arrived at (lit.: came out of) Jesalmēr. Life of Abd-ul-Latīf, p. 40.

كَنْهِيَنْ ٿَائِي ڪَوْتَهَ هِكِرِي مَنْجِهَ كُثِي هِكِرِي پِنْهَنْ جِي

هِرْدِي مِينِ وِچَارُ گَرِي چَيَانِيَنْ

At some time in a village one mouse, having reflected in its mind, said. Sindhī Read. Book, p. 61.

سَجَنْ سُوبَهَارَوْ بَهِيجَ بَهِينَيَ كَهَرِ آئِيشَوْ

(My) beautiful friend came at day-break to (my) house. Sh. Khambh. I, 9.

جِسْرُو جَنْحِيرَنِ مِينِ رَاتِيَانِ ڦِينْهَانِ رَوْ

(My) body weeps in the nights (and) in the days, in the chains (i. e. in prison). Sh. Um. Mār. V, 7.

3) The Locative is used also in the sense of the Latin Ablative absolute, to express a state or circumstance. In this way either an adjective may be used absolutely (i. e. substantively, so that an attribute may be joined to it) or a substantive with an adjective; in either case the participle present هُونِدِي in being, being, should be supplied, but is idiomatically left out.¹⁾

1) About the Locative of the participle present and past, see §. 81, 2.

سُوْ مُون تهُرُو لَاءِ جِينَيْ جِمْرِي مِلَان هُوتَ كَهْيِ

Grant me that favour, that I may meet, whilst living (lit. in the state of being alive) my sweetheart. Sh. Ābirī I, 1.

آسَان حِي جِمْرِي تُنْهَن حِي دَارَ جُو نَالُو بِ كُوْ ذَ مِكْنَهْنَدَو

Whilst we live no one shall take even the name of thy hair. Amulu Mān. p. 151.

لَاهِه مَ لَذُو لَذِ تَهْ كَمازِهِي سِجَّ مَكَالِهِ مِرْقِين

Do not take down the load; depart, that thou mayst meet with (thy) object, whilst the sun is (yet) red. Sh. Hus. I, 2.

4) The Locative describes the attributes or qualities, in which the subject is, to say so, immersed. In the English idiom such a Locative must be translated by the postposition 'of' or 'with'.

سَنْهِي لَكِ نِكِ سَنْثِين كَبَجَلَ بَهَرِيَن نِينَ

Of slender waist, of straight nose, with lamp-black their eyes (are) filled. Sh. Sām. I, 35.

سَرَّ تَنَ حِي سِينَگَارِ مِين آهِي سُورِهِ وَذِي سَتِ

In the adornment of the head (and) body he is a hero of great boldness. Ajāib, v. 156.

وَذِي اوْهِ آئِيُون پُتْهِيَ لَاهِي پَهَرَ

With great udder they came, having behind their young ones. Sh. Sār. IV, 14.

هِهَرِين آرِين پَارِين توْ كُو شَاهِه عَبْدُ الْطِيفُ نَالِي پُتْرُ

مُنْهَن جُو كَاتَهِيَن ڦِتْهُو

Hast thou seen any where one by name Shāh Abd-ul-Latīf, of such marks and signs, my son? Life of Abd-ul-Latīf, p. 9.

چهڙو چهڻين کِپڙين گَر ٿِسَنْدِيَّيِ ڏُلْ

An orphan, of torn clothes, to look upon like a basil leaf. Maj. 303.

هَرَنَ أَكَهْنِينَ هَنْجَرِيَّ كَنِينَ كَوَولَ جَيَ كَارَ

Of deer-eyes, of ears of a wild goose, of a Kōvil's speech. Ibid. 52.

كُبُوتَرَ جَهَرِيَّ مِكِّيَ سِينِي سِنَهَارِي

Of a neck (and) breast like a pigeon, amiable. Ibid. 60.

5) The Locative is used also in computations, the sum or price, at which something is computed, being put in the Locative (cf. also §. 66, 4).

تُنْهُنْ جَوْ قَدْمٌ پَدَمْ نَهْ بَآزِيَانْ جَيْ تُونْ تِهْنِينْ جَمِيعْ

Thy step I do not balance with ten billions, if thou become comforted. Sh. Sōr. II, 4.

جَوْ مَنْ مُلْهَهْ مُورِ نَهْ سُبَّحِيَّ آچِي سُو كُهْرِيَّوْ

That heart, which is not at all obtained for a price, thou hast asked. Sh. Sōr. II, 15.

§. 71.

VIII. The Ablative.

The idea of the Ablative is expressed either by the Ablative case (cf. §. 16, 5) or by postpositions, as: کَهَانْ, کَنَا from, مَانْ from-in, تَانْ from-upon etc.

1) The Ablative denotes in the first instance separation, removal, distance from a place or thing; it is therefore commonly used with such verbs, postpositions and adverbs, as imply a distance or separation from any thing (place, time etc.).

پَرْقِيَهَانَ پَنْدُهَ كَرِيَ هَلِيَ آيُوَ هِيَئِي

This one came, having made a journey from a foreign country. S. Sōr. I, 5.

بَهْكِيسِ جَانَ بَهْنَبَهُورَ كَهَانَ تَانَ سُورَ مِرْيَشِي سُكَهَ

لَتَهِيَ مَتَهَانَ لَكَهَ^۱) پُنْهُونَ قَهِيسِ پَأْهَيَينَ

When I fled from Bhambhōru, then all pains became delights;

Having descended from the mountain-pass I became in my own person Punhū. Sh. Ābirī V, 2.

كُلَّهَنِيَانَ كَوْرِيَانَ كَيَ جَاجَكَ جُسِيَ سِينَ ثِيَانِي

I will scoop out of (my) shoulders something, o bard, and give it thee with the body. Sh. Sōr. II, 22.

أَجَلَانَ أَكِيَ سَسْتِيَ مُنْدَهَ جِرَائِي مَرْ

قَوْلِيَانَ تَنْهَنَ مَهَ تَرْ جَنْهَنَ رُوحَ وِنجَايِهَ رَاهَهَ مِينَ

Before death, o Sasuī, o fair Lady! die whilst living!

Turn not aside from that company, by which the soul has been lost on the road. Sh. Ma;đ. IV, 6.

2) The Ablative is therefore used in comparisons, the object, with which a noun is compared, being put in the Ablative, to state the distance or difference of one noun from another (cf. §. 21).

جي بَهَانِيَينَ تَهَ پَرِنَى مِرَانَ تَهَ ذَوَهَنِيُونَ مُنْ بَهَانِي

If thou desirest to meet thy friend, then esteem virtue more than vices; (literally: esteem virtue before vices.) Sh. Jam. Kal. VIII, 22.

1) لَكَهَ the same as لَكْ, the latter having been, after a poetical license, aspirated, for the sake of the rhyme.

اُوْتَارَهُ مِرْنِي بِسْنِ فَقِيرَنِ كَهَانَ چَنْكَوْ جَوْزَائِي بِهَثَ تِي وِيْتَهَزَ

Having built a dwelling better than all other faqīrs (lit. good from), he lived at Bhīta (i. e. on the sandhill). Life of Abd-ul-Latīf, p. 21.

3) The Ablative expresses the ground, reason or feeling, out of which or with which an action is done.

مَنْحُ مُحَمَّدُ كَارَذِي نِرْتَونَ مَنْجَهَانَ نِينْتَهَ

Respect Muhammad, the intercessor, out of understanding (and) love. Sh. Kal. I, 2.

خُتَهَابِيَا كَهَنِي وَجْوَ جَانَ سَا خُوشِيَانَ كَهَاءَ

Go, ye scholars, that she may eat with pleasure. Maj. 117.

4) The Ablative denotes also instrumentality and accompaniment; but this use is restricted to inanimate nouns and to poëtry; in prose either the Instrumental or the postposition سَانُ would be employed for this purpose.

هُوَهُ چَوَنِي تُونَ كِي مَهَ چُوْ وَاتَانَ وَرَائِي وِينْ

Those say to thee: do thou not return a word with (thy) mouth. Sh. Jam. Kal. VIII, 17.

كَرِ تُونَ حَمْدُ حَكِيمَ كَهِي ظَاهِرُ زَبَانَا⁽¹⁾

Give thou praise to the wise one publicly with (thy) tongue. Sh. Surāg. I, Epil. 1.

مُتَهِسُونَ لَهِي مُنْهَاءَ جِي تُوْ چَانَگَا چِهْنِيُونَ

The mouthfuls, which thou, o camel! hast obtained (and) plucked with the mouth. Sh. Kambh. II, 29.

زَبَانَا instead of زَبَانَ (1)

سُونَان وَنَ صَرَافِ سِينِي لَذُو هَدِّ مَلَاهِ

Go with the gold to the banker, (but) do not at all take down the load! Sh. Surāg. IV, 9.

5) With neuter verbs the Ablative (especially with the postposition كَهَان) denotes the agent. The same is the case with passive verbs, if the agent be an inanimate noun.

سَانِيْن مُونَهَان نَوْهَ تَهِيْنَ سُوْ تُون تَوْهِيْنِمِ

Master, I have done wrong, forgive me that! Life of Abd-ul-Latīf, p. 20.

شَعَ تَهِيْنِدِيْسِ شَبِ مِين إِنْ خُوشِي كَهَان كَهَامِي

I shall become a candle in the night, being burnt by that delight. Sh. Khambh. I, Epil. 3.

صُورَتْ سُونَهَ كَهَان كِيْسِ چَتْ چَري

By the beauty of (his) face I was made mad in (my) mind. Sh. Suh. IX, 8.

Chapter V.

Pronouns.

I. Personal pronouns.

§. 72.

1) The personal pronouns are generally not expressed, being implied in the inflexional terminations of the verb. They are therefore only used either for the sake of perspicuity or for the sake of emphasis¹⁾ or contrast. In poëtry a personal pronoun is often omitted,

1) Commonly with the emphatic i (î) or hi, hî.

where we should expect one, and must then be supplied from the context.

On the whole the personal pronouns precede the verb, to which they belong, but they may also follow it, especially in poëtry.

آنُونْ هِيَكَلِي حَبِّ مِينَ نَهْ مُونْ مِتْرُ نَهْ كَاكُو

I am alone on the Hab, I have no friend nor brother. Sh. Suh. II, Epil. 2.

وَرِيتِيُونْ بُهْ وَرَدْ آنَ نَهْ وَرْنِيدِيَسِ وَرْ دِي

Ye married women also return! I shall not return without (my) husband. Sh. Ābirī IV, 9.

وَنْجُو سَبِعَهْ مُؤْقِي أَوِينَ جِي وَرِنْ وَارِيُونْ

Go again ye all, who have husbands! Ibid. IV, 9.

مُونْهِيَنْ كَهْيِي مَارِينْ مُونْهِيَنْ سَنْدَا نَهْ كَهْرَا

Even me kill my own pains.

2) The Genitives جو 'تنھن' and جو 'منھن' my, thy, are possessive adjectives in the Nominative and inflected accordingly. In poëtry the case-sign جو is frequently dropped, but then the forms مُونْ and تو must be employed. Instead of the possessive adjectives the pronominal suffixes attached to nouns (verbs and postpositions) or to سَنْدَا (cf. §. 40, 2) may also be used, and in certain cases جو 'پنھن', see §. 77.

The Genitive of the personal pronoun of the I and II pers. Sing. and Plur. (Lat. mei, tui etc.) is expressed by the Formative جي 'تنھن', جي 'منھن' etc., which is also used before such postpositions, as require جي, cf. §. 58, II.

هِنْثُونْ مُنْهُنْ جُو هُتِ تَهْئُو هِتِ مِثِي = مَانْهُ

My heart is fixed there, here is (only) earth and flesh. Sh. Um. Mār. VI, 16.

مُونْ كَهْرِ مُونْ بِرِينْ جِي آجَنْ جُو وَارُو

It is my friend's turn to come to my house. Sh. Kambh. I, 9.

تو جِيدَا تو يَارَ لَهَرِنْ لَوَهَارَا كِيَا

Thy companions, thy friends have been carried down the river by the waves. Sh. Surāg. VI, 6.

جِيكُو پُتَرَ جَانْ دِهِي كَهِي مُونْ كَهَانْ كَهْنُو كَهْرَندُو سُو

مُنْهُنْ جِي جُوكُ نَه آهِي

Whoever loves son or daughter more than me, is not worthy of me. Matth. 10, 37.

آجْ مُنْهُنْ جِي پُشُونْ هَلْ

Come, walk after me, i. e. follow me. Ibid. 19, 21.

3) تُنْهُنْ جُو and مُنْهُنْ جُو are also used substantively, especially in the Plural, in the sense of: my, thy people or friends.

أَكَنْدَه مُونْ آپَارَ شَالَ مُنْهُنْ جَا مُؤْتِيَا

I have a very great longing; would that my (friends) had returned! Sh. Sām. II, 17.

4) The Accusative of the personal pronouns must always be marked by the postposition كَهِي, which in poëtry however is frequently dropped. But if in a sentence a Dative and Accusative of a personal pronoun (or pronoun of the III pers.) should occur, the Dative takes the postposition كَهِي as well as the Accusative;

constructions of this kind are however avoided, whenever possible.¹⁾

مُون کهی مُون حَبِيب طَعْنَوئی تُنْهُن جو

(To =) Upon me (is) thy reproach, o my friend!
Sh. Mūm. Rānō II, 14.

کَاكِيَّان وَنْجُ مَهْ كِيَّدِهِين رَانَا توْ نَ دِهَاء

Go not away from Kāk anywhere, o Rānō, it is not right for thee. Sh. Mūm. Rānō I, Epil.

أَوْهَانْ كَهِي بِهَتْ نَ تِهِي چَهَدِي نُونْ مَهْ بَهَجُ

Bhiṭa does not give you up, and thou do not run away! Life of Abd-ul-Latīf, p. 21.

3) When the personal pronouns are accompanied by an attribute in the inflected case, they must precede it in the Formative.

كَرِ كُو بَهِيرَوْ كَانْدَهْ مُون نِيَانِي حِي بَجِهِري

Make some turn, o husband, to the hut of me, the lowly one! Sh. Dāharu III, 1.

وَوْ مُون نِيَانِي تَانِي كِي نَ چَيْو

Woe, by me the humble one nothing was then said! Sh. Dēsī IV, Epil.

نِيَنْدَا مُون نُ كَهِي أَللَّهَ لَكِ أُهْنَجَانْ

They will give to me the afflicted a sign, for God's sake. Sh. Kōh. III, Epil.

1) This may be done easily by a passive construction, as:

مُون أَوْهَانْ كَهِي هِنَ حِي هَتِهِ بَخْشِ كِشُو

I have presented you into his hands, i. e. made a present of you to him. Amulu Mān. p. 148.

§. 73.

II. Demonstrative pronouns.

1) There is no personal pronoun of the III pers. (Singular and Plural) in Sindhi, its place being generally supplied by the demonstrative ھو that, he, she; but if a distinction between a nearer and a more distant object is to be made, the demonstrative pronoun ھی this¹), is referred to the object near at hand, and ھو to the more distant one. When the subject (or object) of the sentence immediately preceding is to be taken up again by a pronoun, the demonstrative pronoun سو²) is used.

جَلِّهِنْ كِنِّكَ أَنْ جِي مَرَنْ جِي أَنْ جِي گَنْ تِي رَسِي

When the groan of her dying came upon her ear.
Sindhi Read. B. p. 64.

تُون مُرْسُ آنِھِينْ ھُو مِھْرِي

Thou art a man, she a woman. Amulu Mān., p. 147.

ھُنْ كَھِي رَاتِ رُوحَ مِيْنِ ھِيْ تَھَا بَھَائِنْ ھِيْ

That one has in his mind (the word) 'night', these ones think this. Maj. 34.

1) ھی is also used idiomatically in the following way:

نَهْ تَهْ ھِيْ مُلْكُ ھِيْ تُون

Otherwise this is the kingdom, this thou, i. e. I will have nothing to do with the kingdom nor with thee. Amulu Mān. p. 141.

2) The demonstrative pronoun سو, when joined to a personal pronoun, signifies 'therefore'; as:

عَمَرَ سَا آنِسُونْ كِينِيْ پُتْ بَھَرِيَانْ سُومِرَا

O Umar of the Sumirō clan, therefore how shall I put on silk?
Sh. Um. Mārui VII, 6.

تُوكھی دیو نوکھو ھار ٿنسو بھ مون جھپی هتھ مین کئو

The Dēv has given thee a necklace of nine lakhs; that also I snatched away and took to hands. Amulu Mān. p. 147.

هی مِرَّئی مِینھوں منجھانس تھیوں آنھیں سی پنهن

جیوں وَتھ

All these buffaloes have come out of it (= were born); take them as thy own. Sindhi Read. B. p. 61.

2) The demonstrative pronoun اِھو, this very, refers emphatically either to an object near at hand, or just mentioned or immediately following, and اُھو that very to a more remote or afore mentioned one. اِجهو this here, and اُجهو that there, are only used in a local sense.

جيڪڻهن اها گال ڪئن جو بادشاھ بندھندو

If ever this very (just mentioned) word the king of the mice shall hear. Sindhi Read. B. p. 63.

اها ٿه مُنھن جي بهين آهي

That very one then is my sister. Amulu Mān. p. 149.

3) In the Accusative the demonstrative pronouns commonly take the postposition کھی, if they refer to persons (or animate beings generally) which are to be rendered more prominent; but if there be no stress laid on the demonstrative, the uninflected form of it is used. If the demonstratives refer to things or if they precede adjectively another noun in the uninflected form, they remain uninflected in the Accusative, if the postposition کھی be not required for reasons stated at §. 69, 3.

تَنْهِنْ هِنْسِنْ كَهْيِي ٿِسِي كَهْنِي دُرْ پَاٽو

She, having seen these, locked the door. Amulu Mān. p. 149.

جَدِّهِنْ هُوَ لَهُوَ تَهْ مُونْ كَهْيِي آچِي خَبَرْ ٿِجو

When you find it, come and give me intelligence. Matth. 2, 8.

پُوءِ اُهُوَ آن ڏِسَنْدِيَسِ تَهْ توَ كَهْيِي بَانِهِي ڻِتَّارِي مُؤِكِلِينْدِيَسِ

Then I shall see that, (and) then send to you a slave-girl. Amulu Mān. p. 150.

هِي وَنَ دَ لَهَنْدَاء هُوءِ وَنَ اُوڈَانْهِيَنْ كَهَنَا

These trees you will not obtain; those trees there (are) many.

§. 74.

III. The relative and correlative pronoun.

1) The relative pronoun¹⁾ in Sindhī is جو, who, which, and the correlative سو. that, which usually takes up the relative. Besides the relative جو, the indefinite pronouns جوکو, جیکو whatsoever, whatsoever may also correspond to the following correlative سو. The place of the relative pronoun may also be taken up by a relative adverb. Instead of the correlative سو a demonstrative may be used, if the stress be laid upon it.

The sentence headed by the relative pronoun may either precede or follow that commenced by the correlative سو, according to the emphasis laid on either

1) The relative جو, when followed by a personal pronoun in the same sentence, signifies 'as' (Lat. quippe qui)

حَيْفُ مُنْهُنْ حِي حَالَ كَهْيِي حَاجِيَيْ آنْسُونْ بِيَكَارِ

Woe to my state, as I am bad and useless! Maj. 756.

pronoun; for the sake of emphasis the correlatives may be repeated.

When the relative (and correlative) refers to a pronoun of the I or II person, the verb of the relative sentence is usually in the III person, and not in the I or II person.

In poëtry either pronoun may be dropped.

جَنْهُنْ كِيدِي بِلِي هُوَكَارِئُ سُرْ بُنْ بَهَجِي وِئُونْ

That, which shouted: a coward (is) the cat, ran also away. Sindhī Read. B. p. 64.

جي ٿون ٻيٽ بهائيين سٽ آيتون آنهين

Those, which thou considerest as verses, are signs.
Sh. Suh. IX, 6.

سَنِكِي تَهِينْدُه سُو جِيكي جَيِنْدِين جَمَدِيس كَهِي

That will be a companion to thee, whatever thou prayest to the Lord of the world. Mēnghō 8.

سوئي سانچيُه مُنْهُن جو ساچُن جِت سَندِوم

That is my native country, where my sweetheart (is). Maj. 86.

لاهيان جي نه چنان آلا اُن مه وسaran

May I not be forgotten by them, whom I do not drop out of (my) mind. Sh. Sām. II, 4.

جي جي ون چنگو پهُل نه تها ڏئن سٽ وَقَهِي باه

مِنْ تَهَا وَجْهِيَنْ

Those trees, which give no good fruit, are cut off (and) thrown into the fire. Matth. 7, 19.

آن جا چهڻي چهپرين سا ڪچ رَسَنِدي ڪيني

I, who is (= am) given up in the mountains, how shall she (= I) arrive at Kēč? Sh. Dēsī, III, Epil.

2) The relative pronoun (and, as the case may be, the correlative) usually precedes the substantive, to which it refers, but the relative may also follow, if the substantive has one or more attributes. The subject of a sentence is frequently first expressed by a demonstrative pronoun, and then taken up by the relative and correlative, to render it more prominent.

جا ٻلي پنهن جي بار کهي تهي کھائي سا کشي کهي
کڻهين چھڻيندي

Which cat (= a cat that) eats her own young one, will that ever give up a mouse? Sindhi Read. B. p. 53.

سو سُردوئي چھڻ جنهن جواهر ناهي کو

Give up that traffic, in which there is no jewel. Sh. Surāg. IV, 8.

فَقِيرٌ جُوْ جِنَاتِيْ وَارِدٌ هُوْ تَنْهِنَ كَهْيٌ خَبَرٌ بَيْحِيْ وِيشِي

The faqīr, who was powerful (in magic), to him information was brought. Amulu Mān. p. 147.

دُرْنُ دِيوانو دهاريؤ جو پَرَڻ يهي پَرَڻ هي

سو تنهن جي دهئي سين کهيلشو هتفه هعني

A mad, strange thief, a foreigner, who reads (studies), Shakes laughing hands with thy daughter. Maj. 240, 241.

هُوْ جي وَدَا دِيرَ وَريَام سِي سَكِهَنَا وَنَا سَنْسَارَ مُون

Those, who were great men (and) warriors, went destitute out of the world. Menghō 4.

4) The relative and correlative pronoun may in the same sentence be subject and object, so that the sentence is doubly correlative, the object, if a pronoun of the III person, being likewise expressed by the relative and correlative.

جی جِن جا سیکڑو سی میڑین کھی تَنِ

For whom they are longing, with them join them.

Maj. 203.

سُو وَزْ سیشی گِن جو وَزْ جُری جِن سَان

That kindness they bestow, which is bestowed on them. Sh. Surāg. IV, 4.

5) In the first member of a correlative sentence (or, as it may be, in the second) سُو جو is occasionally used instead of the simple relative جو, which is then taken up again by a following correlative.

تَنِ جَنْهِينِ جِي تَانِکَه سی سَجَنَ هَلِئَا سَپَهَرِ

Those friends, who are wanted, have gone on a journey. Sh. Sam. I, 24.

سی قَادِرِ اِینْدَا كَذِهِينِ تَنِ جِن جِي تَاتِ

O Almighty, will those ever come, of whom the discourse is? Maj. 457.

6) With the correlative adverbs the correlative pronouns and adjectives may be joined in the same sentence.

وَحْدَةُ لَا شَرِيكَ لَهُ جَذِهِنْ چِیو جِن
تَنِ مَنْجُو مُحَمَّدُ كَارَنِي هِیَحَان سَانُ هِنْتِنِ
تَذِهِنْ مَنْجَهَان اُنْ اوَتَرْ كَنْهِينِ نَه اوْلِئِنْ

When those, who said: he is alone (God), he has no partner,

Respect Muhammad, the intercessor, out of love with their hearts,

Then (none) out of them was entangled in a place, where there is no landing. Sh. Kal. I, 3.

جٽي جٽريون لکھيون لوھه قلم میں

تٽي تٽريون کھڑيون کھارن آئيون

Where so many hours are written in fate,
There so many have come to pass. Sh. Ma;đ. V, 9.

7) The correlative adjectives and adverbs (cf. §. 38, 2), when placed after each other, imply an indefinite sense. The same is the case, if a relative be joined with an interrogative.

پلی کسِ منجہان جٽرا کپترا سرھائی سان کھائی ویٹی

The cat, having eaten some (a number) of the mice with delight, went off. Sindhī Read. B. p. 64.

پاٹشاہزادی جئین تئین چٹ بندھی دل و تھی گڈھاپس

The princess, having enticed him somehow, having gained (his) heart, drew him out (i. e. got the secret from him). Amulu Mān. p. 147.

§. 75.

IV. The interrogative pronouns.

کوھہ کیر (1) who? is applied to persons and جھا and چپ and what? to things only; these three pronouns are used absolutely and not joined adjectively to another noun¹); in which case the interrogative adjectives کیھرو, کیھو, کیھڑو, کیھڑو of what kind? are to be employed.

1) کیر is occasionally joined adjectively to a noun in poëtry, as:

کیر منجھون کرھہ تی بانکو بلا جی

Which hero shall we send to the combat of the snake? Story of the snake v. 59.

The interrogative pronouns are not only used in direct interrogatory sentences but also in indirect interrogatory ones, when the governing sentence contains a negation; but if the governing sentence be positive, the relative **جَوْ** is preferred. The same rule applies to the interrogative adjectives and adverbs.

پَكِي سُدِھِ نَهْ أَتَهُمْ تَهْ كِيرْ آھِي

I do not know exactly, who it is. Life of Abd-ul-Latīf, p. 13.

**آن بِھِ آوْھَانْ كِھِي نَهْ تَهْ چَوَانْ كِيرْھِي حُکْمَ سَانْ هِي
تَهْ كَرِيَانْ**

I also do not tell you, by what order I do this. Matth. 21, 26.

آن بِ چَوَنْدَوْ سَانْ جَنْھِنْ حُکْمَ سَانْ هِي تَهْ كَرِيَانْ

I shall also tell you, by what order I do this. Matth. 21, 24.

2) The interrogative pronouns (adjectives and adverbs) are frequently used, where a negative answer is expected.

قِسْمَتْ قِيدِ كِيَاسِ نَهْ تَهْ كِيرْ آچِي هِنْ كَوْثَ مِينْ

By fate I have been put into prison; otherwise who would come into this fort? Sh. Um. Mār. I, 8.

§. 76.

V. The indefinite pronouns.

1) **كُو** (1) some one, any one, when standing by itself, is applied to animate beings and **كِي** to things only; but when **كُو** is used adjectively, it may be joined to any noun; similarly **كِي** also may be put before nouns, when a part or quantity is to be expressed, cf. §. 61, 3.

ڪِمْ نَ أَيْنُدُعُ كُوْ بِشُوْ پَنْهَنْ جِي بُوكِھِئِي رِي

Nothing else will be of use to thee, except what thou hast sown thyself. Mēnghō 10.

2) كُو (2) is now and then added to a personal pronoun (expressed or only implied in the inflexional termination of the verb) in an interrogative or negative sentence, for the sake of emphasis, with nearly the same sense as كِي.

چَهْدِي تُونَ كُو چَهَپَرِينَ وِينْدِينَ هَوَتَ نَ بَهَانِيمَ هِينَىٰ

Wilt thou, having forsaken (me) go at all to the mountains? O lover, I did not think thus. Sh. Dēsī, III, Epil.

3) When كُو is repeated in the next sentence, it signifies: one—another.

كُو چَوِي پِسِسِ جِنْ جُسِي مِينَ كُو چَئِي عَقْلُ پَهْرِئُوسِ

One says: a demon has fallen into (his) body; another says: his understanding is upset. Maj. 40.

§. 77.

The reflexive pronoun.

1) The reflexive pronoun پَانَ (Sing. and Plur.) 'self', always refers to the subject of the sentence (expressed or only understood); somewhat intricate is the use of its Genitive, the reflexive pronominal adjective جُو پَنْهَنْ, 'own'. When the subject of the sentence is a pronoun of the I and II person (expressed or only implied in the verb), its application is clear enough; but when the subject is of the III person (or any noun), the question arises, whether the possessive pronouns 'his', 'her' etc. refer to the chief subject of the sentence (Lat. suus), or to

some other subject (Lat. ejus etc.); in the first case the reflexive pronoun must be employed, in the latter a demonstrative.

اُتھی کھیکاری وَذِي آدھر بھاؤ سان گڈی جی پان مین ویتھا

Having risen (and) greeted (and) having met with great respect (and) politeness they sat amongst themselves. Life of Abd-ul-Latīf, p. 36.

نِرْمَل نِظَارَوْ پِيَّ سَابِيَّوْ پَنْهَن جَوْ

O pure friend, show thy face! Sh. Sōr. I, 10.

پَنْهَن جَنِ بِيلِن سُودَهُو مَنْجِهُ خِلْدَت شَاهَ صَاحِبَ جِي
آچِي حَاضِرُ تِهَشَّوْ

Having come with his (own) servants to the service of Shāh Sāhib, he was present. Life of Abd-ul-Latīf, p. 31.

اُن بَهَاگِي اُن جِي سُنجَائِنَ تِي آچْرُجْ كَري پُچِھاَنسِ

That wealthy one, marvelling at his (the other's) recognising her, asked him. Sindhī Read. B. p. 61.

2) In addressing a person the reflexive pronominal adjective پَنْهَن جَوْ is now and then used (like the Hindūstānī ۲ آپ etc.), instead of the peculiar pronoun, that would be required, as: سَانِئِين هِي پَنْهَن جَوْ مَالُ آهي, master, this is your property, which under certain circumstances could also be translated: master, this is our property, when the speaker includes himself, as:

كَدِهي مُنْجَوْ مُوشِ كِي پَنْهَن جِي ڏيَهَ دَوارَ

Send forth some mice of our country and land. Story of the mice and the cat, v. 35.

3) The reflexive pronominal adjective جو پنھن may also refer to the object (noun with postp., or Dat. and Acc.) immediately following.

پش پنھن جي پش سان دھئي پنھن جي ماء سان ويرھائين

آيو آنهيان

I am come to make quarrel the son with his father, the daughter with her mother. Matth. 10, 35.

4) When the subject of a sentence is a noun with a possessive pronoun, the peculiar possessive pronoun (if such occur with a noun) must be used and not جو، پنھن، because the use of جو پنھن would give quite a different sense. Similarly when the subject of a sentence is a personal pronoun and when in the next sentence, joined to the preceding by a conjunctive particle, a noun with a possessive pronoun occurs, the peculiar pronoun must be used for the reasons stated above.

کو منھن جو منھن جي ملگ مین هجي پھلوان

(If) there would be in my kingdom some hero of mine. Story of Shamsādu, v. 40.

آنسون حکمی مازھون آنهيان = منھن جي هتفھ هېتھو

سپاھي آنهن

I am a man under authority and under my hands are soldiers. Matth. 8, 9.

5) The subject, to which جو پنھن refers, must occasionally be gathered from the context; but when thus used without a clear subject, to which it may be referred, it generally implies the I person (Singular or Plural).

ڏيئه پنهن جي کهون ڏور تهي ونجي کتهئين ڄجي قسمت

Having removed far from our country may our lot be made any where! Story of the cat and mice, v. 20.

6) پنهن جو وچه و فوج is also used substantively, signifying my, thy etc. property, friends or people.

پنهن جو وچه و فوج

Take what is thine and go. Matth. 20, 14.

SECTION II.

T H E V E R B.

Chapter VI.

§. 78.

The Infinitive.

1) The Infinitive as well of neuter as of active (causative) verbs is treated in Sindhi as a regular substantive. The complement (object), which is required by an active verb, is subordinated to the Infinitive either by the Genitive or by the Accusative in its uninflected form, or governed by the postposition کهی.

ڃئن جت دھاران معدور جو مس تھئي

The living (= life) of the disappointed one gets on with difficulty without the Jat. Sh. Abirī V, 9.

مغل تراڻون کهڻي شاهه جي مارن لاء آيا

The Mughals, having taken their swords, came to kill the Shāh. Life of Abd-ul-Latīf, p. 15.

سُورِی چَرْهَنْ سِيجَ پَسَنْ اِبِشِ کَمْ عَاشِقَنِ

To ascent the impaling stake, to see the (nuptial) bed, this is the business of the lovers. Sh. Kal. II, 8.

تَنْهِنْ كَهِي مُوَزَّعِينْ جَهْكِي مَنْجِهِ رَكَهْنْ جَوْهْ فَاهِي

It is by no means proper to put that into the house. Sindhi Read. B. p. 65.

2) The Infinitive is added as an expletive object to the verbs **ڏِئَنْ** to give leave, **چَهَنْ** to let go or allow, **کَهَرَنْ** to desire, and partly also to **سَكَهَنْ** to be able. But when the verb, which subordinates an Infinitive, requires an object (Accus.), it puts the same in the Accusative, according to the signification of the finite verb.

لُرَکَ نَه لِكَهَنْ ڦِينِ كِرِئُو بُونِ قَلَمَ تِي

Tears don't let me write (lit. give no writing); dropping they fall upon the pen. Sh. Um. Mār. II, 9.

مُغَلَ شَاهَ صَاحِبَ كَهِي آچَنْ نَه ڦِينَدَا هُنَا

The Mughals did not allow the Shāh Sāhib to come (lit. gave him no coming). Life of Abd-ul-Latīf, p. 15.

نَرْ پَكِهِي وَهَنْ نَه تَهِيُونْ چَهَنِيَنِ

They do not allow a male bird to sit down. Amulu Mān. p. 141.

اِنْهِي كَهِي كَهَنِنِ ڦِينِ دَهْرِمِيُنِ ڦِسَنْ كَهْرِيُو هُو

Many prophets and pious people had wished to see this very (sight). Matth. 13, 17.

3) The Infinitive may also be turned into an adjective by the accession of the Genitive case-sign جَوْ. In this case the Infinitive itself is strictly treated as a

substantive, as regards its government, and جو is nearly used in the same sense as جھو or جھڙو, cf. §. 67, 11.

پر منگر چھن جي کھن جو کي نه هو

But he was not of the eating of the crocodiles, i. e. he was not destined to be eaten by the crocodiles. Story of Rāe Diāču p. 1.

هي مالو دکي چڙجي نه تھن جي آهي

This word is mere joke and impossible.

Chapter VII.

§. 79.

The Gerundive.

1) The Sindhi derives from the Infinitive of active verbs a regular Gerundive or participle future passive (cf. §. 8, 12, b; §. 46), which agrees with its subject in gender and number, except the construction be rendered impersonal by the use of the postposition کهي, cf. §. 94, 5. The agent is put in the Dative (like in Latin) or expressed by a pronominal suffix.

تو کهي جي کو فرياد ڪونو هئي سو ٿون آچي ڪر

If by thee some complaint is to be made, come and make it. Amulu Mān. p. 150.

مون کهان جيکي تو کهي پائنو آهي سو خيرات آهي

Whatever thou hast to get from me, that is alms (i. e. given in alms). Matth. 15, 5.

هاني جيکي چونو هپئي چو

Now, whatever thou hast to say, say. Amulu Mān. p. 143.

2) But when the construction is rendered impersonal by the use of كهی or when a Dative occurs in a sentence, the agent must be expressed by the Instrumental, to avoid the double use of كهی.

هِنَّ كَهْرُزِيٌّ كَهْيٌ تُؤْ جَهَلَنْتُ هُوَ

Thou shouldst have seized this horse.

جُو تُؤْ كَهْيٌ مُونَ لَهَنْتُ آهِي سُوْ دِينْمِ

What is to be got by me as regards thee (i. e. from thee), give that to me. Matth. 18, 28.

Chapter VIII.

The Participles.

§. 80.

I. The participle present.

1) The participle present agrees as a regular adjective with the subject of the finite verb (expressed or implied).

Is it used, when an action is to be described as lasting or continuing, for which purpose it may be repeated.

سَجِي شَهَرَ جُو شِيلُ كَرِي كُهْنَدَا پَاتِشَاهَ جِي
كَهِئِينِ مِينَ آيَا

Having made the tour of the whole city they came, wandering, wandering to the lanes of the king. Amulu Mān. p. 140.

مَتَهَنَ تُبَكَ تُبِكَرَّا چِنْكَهَنْدَا أَچِنِ

Upon them (i. e. on their heads) are (large) baskets and (small) baskets; groaning they come. Sh. Um. Mār. VI, 12.

2) The participle present is very frequently used in the Locative Sing., terminating in ē, or with the emphatic ī or hī, in ēī and ēhī¹⁾, to express an action coinciding with what the finite verb declares.

As regards the subject of the present participle, Loc., it is either the same, as that of the finite verb, or it may refer to another noun in the sentence (Genitive, Dative, Accusative etc., usually expressed by a pronominal suffix), or it may not be expressed at all, to be gathered from the context.

When the subject of the present participle Loc. differs from that of the finite verb, it is added in the Formative; the same is the case, if an attribute be joined to the subject (expressed or only understood) of the present participle. But if the Locative of the present participle requires a complement (an object), it is constructed according to the common rules.

ايندي ويندي هي حرف چوندو هؤ

In coming and going he used to say these words.
Life of Abd-ul-Lātīf, p. 47.

بکھ مرندي بکھیا گنہن کھان کی نہ کھرئ

Dying of hunger they ask not from any one alms.
Sh. Ramak. VII, 7.

ڈریندی منجھ دونگرین ماڑھون کو مڑؤس

Whilst searching about in the mountains some man met him. Maj. 122.

تان کھیندیئی خماری چرٹو تھیں چت

Then whilst eating her mind became drunk (and) mad. Maj. 178.

1) Occasionally ehī is shortened to ahī, as: سینندھی instead of سیندھی.

جُنَاحِیٰ ہی جو چھوکرِن کھی کھر مَخْبِهٗ فُوندی پُنْ
کھر میں نہ جانِج

The wife and children of a gambler, (although) being in the house, do not consider as in the house. Sindhi Read. B. p. 52.

پَسْنَدِي پَرْ كَھِي دُكَھ سَبُھ دُور تَھِينِ

In seeing the friend all (their) pains are removed. Maj. 818.

مَيْوَ تُون مُؤَقَّاء مُون دُوندِي رَاتِ وَهَاء

Turn thou back the camel; pass the night, whilst I am weeping. Sh. Mūm. Rānō I, Epil.

§. 81.

II. The participle past.

1) The past participle of neuter verbs agrees with its subject in gender, number and case; the form in 'alu' is used, when the participle passes more into an adjective. The past participle of active and causal verbs (implying always a passive sense) agrees likewise with its subject in gender, number and case, except the construction be rendered impersonal by the use of the postposition کھی (cf. §. 94, 5).

2) The past participle of active (and partly also of neuter) verbs with a passive signification, is used also substantively, cf. §. 62, 2, and may therefore be constructed with a postposition.

چارِین جو چَبِيُو كَرِي قَاضِي تَھِئُو قَهَارُ

The Qāzī, having done the word (= what was said) of the scouts, became a tyrant. Maj. 296.

بَهْكِيْ پُنْجَانَاءَ پَدَمَانِئِيْ بَرِيْ تَهْئُو

After being broken it became beyond (= more) a thousand billions. Sh. Surāg. IV, 17.

3) The past participle of neuter and active verbs is frequently used in the Locative Singular (cf. §. 80, 2); if the subject of the past participle do not differ from that of the finite verb, it is not expressed, but if it do differ, it is added in the Formative. But the subject of the past participle may also refer to a more distant object, or it may not be expressed at all, in which case the Locative is used absolutely. The impersonal construction of the past participle by means of the postposition كَهْيِ is also retained, though the participle be put in the Locative.

The past participle in the Locative is used substantively, but nouns, depending thereupon, are idiomatically only put in the Formative, and not subordinated by the inflected Genitive case-sign جِيْ.

أَچِيْ عَزْرَايِيلَ سُتِيْ جَائِيْ سَسْتِيْ

By ՚Azrāīl having come, Sasūī was awakened whilst sleeping, i. e. in the state of being asleep. Sh. Ābirī VIII, 5.

آَلَا أَچَنْ أُودِ جَنِ آَئِيْ مَنْ سَرَهْوْ تَهْئِيْ

O God, may those come, by whose coming (my) heart becomes glad. Sh. Dēsī III, 5.

مُونْ أَبْتَهِيْ هَلِلَّا بَنَدَرَ جِيْ تَرَنْ

Whilst I stood upright, they went to the landing-places of the harbour. Sh. Sām. II, 2.

وِيَجَنْ وِيَتَهِيْ دَوْسُ پِيَهِيْ دَرِ آَئِيْوْ

Whilst the physicians were seated (lit. in the state of the physicians being seated), the friend entering came to (my) door. Sh. Jam. Kal. II, 10.

اکھر چھتھی ھیکڑی بھون جی نے مجھن

Those, who do not understand much, after one letter has been touched. Sh. Jam. Kal. V, 29.

ڈتھی ڈو تھرگن کھی تھرگن ڈینھ کھنا

Since I have seen the Dōthīs, many days have passed to me (lit. In the being seen the Dōthīs). Golden Alphabet XXVIII, 2.

ویتھی جنھن وات ڈکھنڈو ڈاٹھو تھئی

Sitting near whom the pain becomes intense. Sh. Jam. Kal. VIII, 25.

کھادی جنھیں کھت تھئی آچن اوچھارا

Which being eaten coughing arises, vomiting comes on. Golden Alphab. XVIII, 10.

§. 82.

III. The past conjunctive participles.

The past conjunctive participles (cf. §. 47) very greatly facilitate the conjunction of the different members of a compound sentence and are therefore very extensively in use. They are translated according to the tense of the finite verb.

1) The past conjunctive participles commonly refer to the subject of the finite verb, and in a passive construction, to the agent (Instrumental); but when to the past conjunctive participle of تھیں an attribute is added, it must remain in the Nominative, though the subject (agent) referred to be in the Instrumental.

مَثِ مِينِ وجھی هتھیگا گری ساندھی رکھ

Having thrown (them) into the jar, having secured (them) take care (of them). Life of Abd-ul-Latīf, p. 11.

مَرِي رَهْنَدِين مَجِنَا أُسَاقِبِي اُفْجَ

Thou wilt go to die, Majnō, being dried up by thirst. Maj. 407.

دِيسَان دِيوَ كَهْنِي كَري مُون كَهي نِشَو آهَرِمنَ

The Dēv Ahriman having taken me from the country carried me off. Ajaib v. 119.

تَلَهِن سَلْ سُئِي سَرَهِي تَهِي چَتْ مِين جَيَانِشِين

Then having heard the call, having become glad in (her) heart, she said. Maj. 702.

2) The past conjunctive participles may refer also to the object (Dative, Accusative) in a sentence, and in a passive construction one past conj. participle may refer to the agent (Instrumental) and another to the subject.

سَجَنَ جِي سَارِينَ تَنِ رُؤِيَ وَهَامِي رَاتِرِي

To them, who remember (their) friends, the night passes in weeping. Sh. Jam. Kal. I, 18.

تَرْسِي طَبِيبَنِ چِيَتِهِي هُونَدَ چَنَگَا كِيَا

Having tarried they would possibly have been cured by the physicians having applied plaster. Sh. Jam. Kal. II, 5.

3) In an impersonal (neuter) or passive construction the past conjunctive participles may be used absolutely, without any reference to a subject, which must be gathered from the context.

رَاتِ وَهَادِي رُنجَ مِين آچِي مَاءِي تَنْهِينَ

The night was passed (by her) in the desert, having come to that very place. Maj. 745.

آن جي پاچهي کهي ميري بي هندو نين چنکو آهي

Having collected the remnant of the grain, it is good (for me) to carry it to another place. Sindhi Read. B. p. 56.

هون کهي سندس جال بارن کهي چيکي اتهس

تنهن سبه کهي وکني قرض پازجي

Having sold him and his wife and his children and whatever he has, the debt shall be paid (scil. by you). Matth. 18, 24.

کوہ کبو کهي تن سجي سئائي گالهري

What shall be done to them, having made them hear the whole matter? Sh. Jam. Kal. V, 29.

4) The past conj. participles are also now and then used in the sense of the Latin Ablative absolute, when the subject of the finite verb differs from that of the past conj. participle. But constructions of this kind are rather exceptions.

اني پر مٿي ٻليون مری پاچهي ساري گوته منجه به

ٻليون چيون

After all cats had died in this very manner, two cats in the whole town were left alive. Sindhi Read. Book p. 63.

5) Some past conj. participles are used quite adverbially, as: موٿائي، موٿي؛ درائي، دري 'again' (lit. having returned or caused to return); with the postposition کهان from (lit. taking from); intentionally جائي چجي (lit. having known, understood), or جائي ويني or جائي وائي (lit. having known, understood), or ويني وائي and وائي being alliterations.

پرین ونج مه پرڻيهرڙي موٽي چيس ماء

Friend, do not go to a foreign country, his mother said again to him. Maj. 83.

هُنَّ كَهْرَبَى كَهَان وَتِهِي تَنْهِن جِي دِهِي چَنْكِي بَهَلِي تِهِي

From that hour her daughter was made whole.
Math. 15, 28.

Chapter IX.

The tenses of the verb.

S. 83.

I. The Present.

1) The Sindhi has two forms for the present tense, one identical with the Potential, to which the inflexional increment تھو، تھی etc. is added, the Present indefinite, and the other being compounded with the present participle and the auxiliary verb آنھیاں etc., the Present definite.

The present tense of the passive voice is formed in the same way as that of the active voice, but its use is very restricted, neuter verbs being substituted wherever possible.

There is also a simple and compound Potential, as well of the active as of the passive voice, to express the idea of the present tense (cf. §. 90).

2) The first form of the Present tense, the Present indefinite, expresses our common Present, i. e. an action begun and still continuing in the present.

The increment Δ may optionally follow or precede

the verb¹), but when the verb commences a sentence, it is put after it (poetry excepted). In poetry تھو is often separated from the verb by some other words, either preceding or following it.

When the negative adverb ن, 'not', accedes to the verb, ن immediately precedes تھو, and both the verb²); but in an interrogative sentence, or when a particular stress be laid on the verb, they may as well follow it.

In poetry تھو is very frequently omitted and the Present indefinite then coincides with the Potential, so that only the context can decide, whether the Present indefinite or Potential is intended. In prose also تھو is dropped, when the interrogative pronoun چھا what? and the adverb جان when, precede the verb.

Instead of the increment تھو the past participle پئن (from پون to fall) is also used, but with this difference, that a more enduring action is thereby implied.

سَارِئٌ سَابِقِهِ شَرِّينَ كَهْيٍ تَهِي سَثُونَ قَتْيٍ سَهَسَ

Remembering (her) guardians she gives a thousand blows. Story of the cat and mice v. 11.

تھو حُکمَ هَلَائِي پَانِھِنَ جَامَالِكَ مُلَكَ دَھَنِي

The king, the Lord of the kingdom, executes his own orders. Ajāib v. 5.

بُندَھَنْدَا نَ تَھَا بُندَھَنْ سُمْجَھَنْ بِ نَ تَھَا

Hearing they do not hear nor do they understand. Matth. 13, 13.

1) When an interrogative pronoun or adverb, as چھا, چھو etc., occurs in a sentence, it generally attracts تھو.

2) But when in a sentence ن — ن neither — nor, occurs, the adverb ن is put before that noun, on which the stress is laid.

ٿنِ وَنْهَيْنِ وِيَرْهِيَچِنِ كَهِي رُنَانِ رَاتْوَنِيْنَهَ

For those rich inhabitants of the jungle I weep nights and days. Sh. Um. Mār. II, 11.

جَانِ ٿِسَنِ تَهِيَّهِيَّ بَلَّا وِيَتْهِيَّ آهِي

When they see, one big black snake is seated (there). Life of Abd-ul-Latīf, p. 16.

3) When occurrences are related, as the narrator or person, he speaks of, saw them, the Present is frequently used, in order to transfer the hearer to the scene of action. The same is the case, when the thoughts are given, which somebody had at a time.

جَلِّهِنِ مُغَلَّنِ شَاهِهِ صَاحِبَ كَهِي ڦِقْهُو تَهِيَّهِيَّ مَنْجُوَهِ وِيَتْهُو آهِي

When the Mughals saw the Shāh Sāhib, that he is (= was) sitting in the house. Life of Abd-ul-Latīf, p. 15.

چَهَا ٿِسِيِّ جُو بَارَ بَجا چُوْفِسِ پِنَنَ مَنْكَنَ مِينَ دَاتِ
ڏِيْنَهِ پَهْرَنِ تَهَا

What does he see? that his children (and) his wife go night and day about in begging. Sindhī Read. Book, p. 62.

أُنْهِيِّ مَائِيِّ مَكَانُ شَاهِهِ صَاحِبَ جُو جُوْزِيِّ وِيَتْهَا چَهُو تَهِيَّهِيَّ
شَاهِهِ صَاحِبُ هِيَتِ آهِي

Having there built a shrine of the Shāh Sāhib in that very place they sat down: 'because the Shāh Sāhib is here'. Life of Abd-ul-Latīf, p. 26.

4) The Present is also now and then used for the Future, to signify thereby, that the action will be done forthwith.

تُون هَائِي آرَامْ كَوْ أَسِين تَهَا ثِسُون

Take thou now rest; we see (i. e. shall see). Amulu Mān. p. 149.

5) The second form of the Present, the Present definite, denotes a lasting or habitual action. The auxiliary is occasionally dropped, especially in sentences of general import.

جِيكُو تَنْهُن جِي مَرْضِي سَارُو هَلْنَدُو سُو مُنْهُن جُو بَهَاء
= بهین = مَاء آهِي

Whoever is walking according to his will, that is my brother and sister and mother. Matth. 12, 40.

مَازْهُون ثِيشِي مِيهَنَا مُون كَهِي كَنْدَا كَوْفَه

Why are the people giving me reproaches? Sh. Maṣd. V, 14.

§. 84.

II. The Imperfect.

The Imperfect denotes a past action, which is incomplete in reference to some other past action. It implies therefore duration, habit or frequent occurrence.

جِيكِنْهُن شَاهُ صَاحِبُ أُنْهِي مَكْوَتَه بِي وِينَدُو هُوَ تَهَ
مُغَلَ سَانُسِ وِزَهَنْدَا هَا

Whenever the Shāh Sāhib was going to that very village, the Mughals were quarrelling with him. Life of Abd-ul-Latīf p. 15.

§. 85.

III. The Aorist.

I. The simple Aorist.

The Aorist implies indefinitely, that an action took place in past time. It is therefore commonly used in narrations, where past events are reported irrespectively of their duration. We may therefore translate the Sindhi Aorist either by the Imperfect or Perfect.

The Aorist of neuter verbs has an active meaning; some neuter verbs though (implying a passive sense) may also be constructed with the agent in the Instrumental.

Active verbs are constructed passively in the Aorist (Perfect and Pluperfect), the agent (subject) being put in the Instrumental and the past participle agreeing with the subject (properly the object) in gender, number and case (cf. §. 92, 2), or being constructed impersonally by the use of the postposition کهی (cf. §. 94, 5). It is understood, that the Aorist (Perfect and Pluperfect) of the passive voice is also used personally, agreeing with its subject (expressed or implied in the inflexional terminations) in gender and number.

آئُون سُتی هُوہ هَلِیَا کَاهِنَائُون کَنْوَات

I was asleep, those went off, they drove away the young camels. Sh. Hus. VI, Epil.

مَارُوش آئُون حِيُّكِس وِيَسِ دِسِرِی

Perhaps I have been forgotten by the dear Mārūs. Sh. Um. Mār. V, 13.

پَاش پِھِرِنَجِ رَات جُو مَگَرَّه پَاسِی مَحَايُو

The bard sang the first night at the side of the castle. Sh. Sōr. II, 1.

رُجْنِ رَاتِ دَهِيْ ڏونگَرَ جَنْهِينَ ڏورِيَا

Who, having remained the night in the deserts, looked out for the mountains. Sh. Khāhōrī I, 3.

هُودِ جِيْ كَاهِي ڪَوَرِيَا تَنِ لَهِيْ نَهَلِي

Those, who were made tawny by the Kāk (river), the redness does not leave. Sh. Mūm. Rānō II, 4.

2) The compound or habitual Aorist.

The compound Aorist with the indeclinable increment تھی denotes in the first instance, that an action was done repeatedly in past time or for any length of time; it is therefore chiefly used, when an occupation, habit or manner is to be described. In the second instance it implies, that an action had been commenced in past time and was still going on at the time mentioned, and in this respect it nearly coincides with the Imperfect, with the only difference, that generally a simple Aorist corresponds to it.

The increment تھی is usually put before the verb, but may also follow it; it may be also separated from the verb by some intervening words, in the same way as تھو. Instead of پیشی, تھی (the Locative of پیش with emphatic ī, instead of پیشی piēī), is also used, which more strictly points out commencement and continuation.

جَتِيْ رَاتِ تَهِيْ پِيَسِ قِتِيْ سُنْهِيْ تَهِيْ رَهِشُو

Where the night used to befall him, there he used to sleep. Life of Abd-ul-Latīf, p. 21.

كَارِنِ قُوتِ پِنْهَنِ جِيْ تَهِيْ لَكَهِينَ ڏِفَانِشِينَ لَاهَ

On account of her food she used to make lakhs of jumps. Story of the cat and mice v. 13.

ڪِيرَا ڪُربَلَـ جَـ مَـادَـ تَـهِـي ـمِـيـرـيـاـسـ
پـهـشـنـ تـانـ دـتـ پـهـرـاـ عـلـىـ تـهـيـ اـكـهـتـهـاسـ

The pebbles of Karbalā his mother was gathering,
‘Alī was wiping him away from the wounds the
drops of blood. Sh. Kēd. V, 2.

تـنـبـورـ حـجـرـنـ مـبـينـ پـاـئـهـينـ پـانـ مـرـادـاـ پـهـيـ وـگـاـءـ مـنـجـهـاـئـنـ
هـيـ تـنـوارـ پـهـيـ آـئـيـ

The drums in the cells went on sounding by them-
selves as they pleased, and from them this tune was
coming. Life of Abd-ul-Latīf, p. 36.

جـدـهـنـ شـاهـ جـمـالـ پـنـهـنـ جـيـ گـوـتـهـ ڏـيـ تـهـيـ وـئـوـ تـ
پـهـيـ ڦـيـنـهـ شـاهـ صـاـحـبـ وـصـالـ کـئـوـ. پـوـهـ جـدـهـنـ شـاهـ جـمـالـ
شـاهـ صـاـحـبـ جـيـ لـاـڏـاـئـيـ جـيـ گـالـهـ بـُـدـهـيـ تـڻـهـنـ مـوـقـيـ
پـتـهـتـيـ تـهـيـ آـيـوـ

When Shāh Jamāl was (as yet) going to his village,
the Shāh Sāhib died on the second day. Then when
Shāh Jamāl heard the message of the removal of the
Shāh Sāhib, he was coming again behind (the mes-
senger). Ibid. p. 6.

§. 86.

IV. The Perfect.



1) The Perfect denotes an action, that is completed
and finished in the past, so that it extends to the
Present.

ذـ کـيـ تـهـيـ جـيـانـ ذـ کـيـ مـيـ آـنـهـيـانـ

I do not live at all, nor am I at all dead. Sh.
Hus. IX, 16.

اُتھے مَه اُرِي آنِ آنُون ڈاکھِنِ ڈدھِی آنھِیان

Do not bring near the camels, I have been tormented by the camels. Sh. Dēsī I, 14.

2) The Perfect is occasionally used to represent an action as done already, whereas it is intended or expected, that it will be done forthwith.

پَرَى ڦِٿھو تَه هَائِي هَلَڪُ تِھُڻو آهي

The fairy saw, that he is (has been) now done for. Amulu Mān. p. 151.

§. 87.

IV. The Pluperfect.

1) The Pluperfect denotes remote past action, which has taken place previous to some other past event mentioned or understood. But in this connexion its use is not strict (as in Latin), the Aorist commonly being employed, where we would expect a Pluperfect.

ڪنهِين شَهَرِ مِين پِشُو هُو ڪَھِنِ جو گَانْ
أُهي مَاڙهُون گاهِي مَانْ ڪنهِن اوَسَر سَانْ اُتھِي وِئَا

In some town there had fallen in a dearth of grass; Those people drove off their cattle and went away at (with) some opportunity. Story of the cat and mice, v. 5. 6.

أُھر وِينڈهُو جِنَيٰ پَرَى چِٺو هُو تِندَيٰ بَانھِي جِي ڪَھِڙي
مِين وِدھانِيئين

As the fairy had told, so she threw that very nose-ring into the jar of the slave-girl. Amulu Mān. p. 150.

آڻان ڪا ڦِٿئي ڏُوٽهِيَا هُوتِن وَتِ هُئِي

Had you seen (when you were there) some one at the side of (her) sweetheart, o ڏُوٽهِي؟ Sh. Hus. VI, Epil. 2.

2) The Pluperfect is frequently used in Sindhi, where we would use an Imperfect or Perfect. When an action is represented, from the point of the speaker, as completely past some time hence, so that its results were already clear at the time mentioned, or when it is implied, that since an action has taken place, something else has happened, that could be said about it, the Pluperfect is used and not the Aorist nor the Perfect. The Sindhi idiom is much more accurate in discerning the different shades of meaning, than the English, and the correct use of this tense requires therefore a careful attention.

هيڪري ڦينهه شاهه جماں شاهه صاحب وَتِ ويتهو ٻئا پُن
کهنا فقير ويتهها هئا

One day Shāh Jamāl sat with the Shāh Sāhib, and also many other faqīrs were sitting (i. e. had seated themselves before). Life of Abd-ul-Latīf, p. 5.

مخدوم صاحب کهي سدهه پئي ٿه ميان نور محمد شاه
صاحب جي درسن گرن لاء وئو هو

Maخdūm Sāhib received the intelligence, that Miān Nūr Muhammad had gone (but was no longer there) to have an interview with the Shāh Sāhib. Life of Abd-ul-Latīf, p. 29.

§. 88.

V. The Future and Future Past.

1) The Sindhī has two forms for the Future, the simple or indefinite Future and the Future definite.

The first form corresponds to our common Future and denotes a future action in general, the latter form implies, that the future action will last or endure for some time.

اُتھے چاریندیس اُن جا میان جھلی مهار

I shall graze their camels, having seized the bridle of the camels. Sh. Hus. IX, Epil.

اُنھی مَحَل سُفِید دیو وَت سو پَرِیون نَچْنَدِیون هُونَدِیون

At that very time an hundred fairies will be dancing near the Dēv Sufēd. Amulu Mān. p. 144.

2) The simple or indefinite Future is used also to denote possibility, inclination or doubt.

پَاشَاھَ تو کھی آنسُون ھِکِرِی مَالِھَ کَنْدِس

O king, I will speak one word to thee. Amulu Mān. p. 143.

اے چھوکر کو کھتو آسان کھی ڈیندیں

O boy, wilt thou give us a ram? Life of Abd-ul-Latīf, p. 17.

3) The Future indefinite is also used for the Imperative, when an order is not strictly given, but when it is expected, that it will be done spontaneously; it may therefore alternate with the Imperative.

پنهن جی ماء پئی کھی آڈر ڻی ۽ پنهن جی پاڙیسی
کھی پان جھڑو کھرندیں

Honour thy father and thy mother, and love thy neighbour as thyself. Matth. 19, 19.

4) The past Future is seldom to be met with in the sense of a strict past future action, which should have taken place, before another action will be possible, but it generally implies uncertainty, doubt or possibility in reference to a past action, as: هُوَ آيُّهُ هُونَدُو, he may have come. Instead of the past Future the Aorist is commonly used in Sindhi, especially in conditional sentences; see §. 98, 6.

Chapter X.

The Moods.

§. 89.

I. The Indicative.

The Indicative represents an action or thought as real, and is therefore used, not only when matters of fact are related, but also when suppositions (in conditional sentences) are considered as really taking place (cf. §. 98b, 3). The Sindhi uses consequently the Indicative in such sentences, in which the speaker makes a subjective assertion, which he considers as true and real, whereas in the English idiom the Subjunctive would be used in such cases.

اِنْهِي کَهَان دَرِيَاهَ جِي سِيرَ مِين بُورَجَنْ سُو چَنْكُو اَتَهَسِ

It would be better for him, that he were drowned in the depth of the sea. Matth. 18, 6:

§. 90.

II. The Potential.

The Potential is, as stated already, the old Present and expresses therefore only present time; but by means of the present and past participle and the Potential of the auxiliary verb حُونْ، a Potential of the Present definite and Perfect may be formed; these compound forms however are of very rare occurrence.

1) The Potential, in its widest sense, denotes indefiniteness, possibility, uncertainty or doubt.

پُوءِ بَهَانْيَانْ تَهُو آنْتُونْ تُو سَانْ گَذْ مَانِي كَهَانْ

Then, think I, I eat together with thee bread. Amulu Mān. p. 146.

جِيدِيُونْ كِينَى گَرِيَانْ مُونْ أُنْ سِينْ

Companions, how shall I act with (= towards) them? Sh. Ābirī VIII, Epil.

مُونْ كَهِي هِي كَاتِهِي ذَهَ كَذِهِينْ

Wilt thou not pull me out this wood? Amulu Mān. p. 148.

سَرَا ئِئَنْوارِنْ جِي هَتِهِ ڈِنَاسِ جِيسِينْ هِي مُنْهُنْ جَوْ
لَهْنُو سَبْهُ پِيجَائِي نَه ڈِئِي

He delivered him into the hand of the tormentors, as long as he shall not repay all, what is due unto me. Matth. 18, 34.

2) The Potential serves also to express a usual or habitual action.

پَائِي پِئُو پَتْ كَرِي سَبْهُ سُكَائِي سَرْ

Drinking the water it makes (it, i. e. the river)

bare ground, it dries up the whole world. Nāṅga jō Quissō, v. 40.

پاچهائی نے پاریان سرگیون سئی سان

A kingdom I do not compare with (my) needle, o companions! Sh. Um. Mār. VI, 18.

مُون سین هلی سا جا جیع میهؤی نے گری

That one shall go with me, who does not make (= consider) her life sweet. Sh. Ābiri VI, 2.

3) The Potential is frequently used in the sense of an Optative or polite Imperative, especially for the I. and III. person Singular and Plural.

میان محبتین کھی ھادی ھوت ملن

O friend, may the lovers obtain (their) sweethearts as guides! Maj. 817.

ھئی مبارک میرنی کھی حاصل کم تھتو سا حاج

May there be blessing to all! that our business (and) affair has succeeded. Story of the cat and mice v. 52.

آلہ اوتھی آئین جی نیاپا نین

O God, mayst thou bring camelmen, who take off messages of love. Sh. Um. Mār. II, 9.

سکھا آئین سیکھ مین اھا خبر چار

Quickly, with speed, they shall bring this information and intelligence. Story of the cat and mice v. 38.

4) The Potential is used with the Interjections مان, شاں would that, with the conjunctions نے¹), not (prohi-

1) With نے the Potential may also be used, if the injunction be more strict.

bitive), مَتَانِ جِمَّ مَچْهُنِ may it not be, that, lest; نَّ that, جَانِ جِلَّيِ, that, so that, in order that; تَرْزِيِ although; جِيَكَدِهِنِ if (cf. §. 98b, 1); and with the adverbs هُونْدِ, possibly, جِكِيسِ, perhaps etc., if the sentence be indefinite.

وِيجَ مَهْ بُكِي ڈِي آلا چَنْكِي مَهْ تَهِيَانِ

O physician, do not give a powder! o God, may I not become well! Sh. Jam. Kal. II, 13.

مَوْقِي مَنْكَنَهَارَ شَالَ نَهْ أَچِينَ كَتِهِيَنِ

Would to God, that thou, o beggar, wouldst not come any more. Sh. Sōr. II, 9.

گَاثِ تَهْ پَوِينَ قَبُولَ مِينَ مَچْهُنْ پَوِيَشِيِ كَهَتِ

Cut off, that thou mayst be approved, lest loss befall thee. Sh. Kal. II, 17.

إِيَشِينِ أُتَهَ أُتَهَاءِ جِينِيِ هُونِدِيِ رَاتِ هُتِ مِيزَانِ

Thus, o camel, lift up (thy pace), that I may meet there (the friend) in the coming night. Sh. Khamb. II, 15.

إَهَرْزُو كَوْ چَهَالُ ڈِئُو جَوْ وَجِيِ اُنْهِيِ وَكِيِ تِيِ پَئُو

Make some such jump, that ye fall upon that garment. Amulu Mān. p. 150.

ڈِيشِيِ جَانِ جَبَارَ كَهِيِ هُندَ تَهِيَنِ پَريَانِ پَارَ

Having given (thy) soul to the omnipotent, thou mayst possibly be put into the track of (thy) friend. Sh. Surāg. III, Epil.

§. 91.

III. The Imperative.

1) The Imperative is restricted to the II. person Singular and Plural; for the other persons the Potential must be used.

The Imperative has two forms, the Imperative strictly speaking and the Precative (cf. §. 44). The Imperative expresses a command, whereas the Precative implies an exhortation, request or haste.

When a negation accedes to the Imperative, **ذ** is used to express a strict negation, whereas **م** is used in a prohibitive sense. With the Precative **م** is commonly joined, but **ذ** may also be employed, if the injunction be more strict.

شِيَهُنْ چَيْوْ تُونْ أُلْكُثْرَ ذَ كَرِ

The lions said: be thou not anxious. Amulu Mān. p. 151.

سُومَرَا سَاهِي قَنْهِنْ سَتَى وِجْهْ مَهْ سَنْكَهَرُونْ

O Sūmarō, do not throw and tighten chains upon the chaste one! Sh. Um. Mār. III, 9.

آهْ اُورَاهُونْ سُپِرِينْ ذَكَهَيْ ثِبِيجْ مَهْ ذَأَكْهْ

Come near, good friend, do not apply a funeral pyre to the afflicted one! Sh. Ābirī X, 5.

جِيَكِي پَاكْ آهِي سُوْكُتَنْ كَهَيْ ذَ ثِجَوْ

What is pure do not give to the dogs. Matth. 7, 6.

2) When two Imperatives are joined together by the conjunction ـ or ـان, the first Imperative is hypothetical.

سِكَهَا مُؤْتَمِنٌ سُپِرِين وَنَجُونَ تَانَ وَرِجَاهُ

Return quickly, o dear friend, if you mean to go, then return. Maj. 439.

II. THE SYNTHETICAL PART.

CONSTRUCTION OF THE SENTENCE AND CONJUNCTION OF SENTENCES.

SECTION III.

THE SIMPLE SENTENCE.

Chapter XI.

Subject and Predicate.

§. 61.

In every sentence there must be a subject and a predicate; subject is called that person or thing, of which something is said and predicate that which is said about it.

1) The subject may be expressed either by a substantive or adjective or pronoun or numeral. It is not expressed, if it be a personal pronoun and its predicate a verb, except a stress be laid upon it, as:

أَنْسَانٌ تَهُوُ I see, but آنسُونْ تَهُوُ شَانٌ I see (not you).
The subject must always be in the Nominative.

2) The Predicate may be expressed either by a verb, or adjective (participle), or substantive, or numeral with the auxiliary verbs هُونْ to be and تَهِينْ to become, to be.

The predicate may be joined to the subject in a threefold manner:

a) by way of assertion, as: نِينَكِرْ تَهِي رُنْيِي the girl weeps.

b) by way of interrogation, as: **کیرُ آیو** who is come?

c) by way of command (or desire), as: **وون** go (thou).

3) The subject and predicate, if they be substantives or pronouns, may be nearer defined by an attribute. The attribute is commonly an adjective, but it may also be a substantive in the Genitive (with or without an adjective, pronoun etc.), on which another noun in the Genitive may depend again, as:

وڏو مَاڙهُون آيو a great man came

or: **هئي وڏو مَاڙهُون آهي** this is a great man

مُلَكَ جو دهئي مَري وئو the Lord of the kingdom died

مُلَكَ جي دهئي جو پُشْرُ مَري وئو

the son of the Lord of the kingdom died.

مَغْرِبَ مُلَكَ جا ويندا سَبِهه مَري

All the people of the kingdom (of) Maghrib will go to die. Nānga jō Qissō, v. 51.

4) The subject and predicate, if they be proper names, substantives or pronouns, may also be nearer defined by a noun in apposition, as:

چين ولايت ڏور آهي the country (of) China is far off;

هئي شهر کراچي آهي this is the city (of) Karāčī.

Chapter XII.

Concord of the subject and predicate.

§. 93.

1) If the predicate be a verb, it must agree with its subject in person, gender and number. This rule is strictly adhered to in Sindhi, even in such cases, where the subject in the Singular implies plurality, cf. §. 63, 1. 2. A subject in the Singular however may be constructed with the Plural of the predicate, when spoken of politely or honorifically, cf. §. 63, 3.

مَاءِ پِئِي جو چَونْ آفُونْ نَهْ تَهِي مُؤَثَّيَانْ

I do not reject the word of mother and father. Amul. Mān. p. 142.

أَبَها بُجَاهِنْ بَرَتَ كَتَهِي مُحَمَّدُ كَارَثِي

Standing the strangers ask: where is Muhammad, the intercessor? Nānga jō Qissō, p. 15.

2) If the predicate be an adjective, participle, pronoun or substantive, from which a feminine may be derived (cf. §. 14), it must agree with its subject in gender, number and case. (In the same way every attribute must agree with its substantive in gender, number and case, whenever possible.)

تُنْهُنْ جِي كِيرْهِي مَرْضِي آهِي

What is thy pleasure? Amulu Mān. p. 140.

مَتَهُونْ هِكِرِي بَانِهِي لَتَهِي

From above descended a slave-girl. Ibid. p. 140.

سَبِهِنِي سَحَابَنِ سِي ڦِتَهَا جَدَا أُوءِ جُوانَ

By all the companions they were seen, those maimed young men. Nānga jō Qissō, v. 17.

كَبِيلٍ بَارِن سَانْدِهِي هُئِي كَنْهِن دَنْك وَثِي سِين رَسَ

Some cat was tending her young ones with some great love (and) pleasure. Story of the cat and mice v. 8.

Chapter XIII.

Enlargement of the sentence by a near and remote object.

§. 94.

1) The verb, which refers to the subject as its predicate, has a double form; it is either of the active voice, if the subject be active, or of the passive voice, if the subject be passive.

The active voice of a verb has a treble signification; it is either neuter (intransitive), or active (transitive), or causal. The verb is called neuter, if the action be restricted to the subject, as: هُو تَهُو وَنْجِي he goes; active, if the verb necessarily requires a (near) object or Accusative, as: هُنَ كَهِي تَهُو جَهَلِي he seizes him; and causal, if it requires one or two Accusatives.

2) Neuter verbs commonly subordinate only a remote object or Dative, as: مُون كَهِي نَهْ تَهُو وَنْيِي it does not please me; but some neuter verbs may also subordinate a near object (Accus.), as:

رَمِي هَلِيشُو سَا رَاهَ

He went that way. Ajaib v. 44.

3) Active verbs subordinate a near object (Accus.), and, as the case may be, a remote one (Dative), as: أُنَ كَهِي مَانِي ثِي give him bread. Active verbs may

also subordinate a double Accusative, one implying the near object and the other its attribute. In this case the first object is generally defined by the postposition **کھی** by means of which the construction is rendered impersonal and the concord between the object and its attribute dissolved, so that the attribute remains in the uninflected form of the Singular, though the object, to which it refers, may be a Plural. But both may also remain in the uninflected state (Singular or Plural). Some verbs govern a double Accusative, one of a person, and one of a thing, as **پچھن** to ask somebody a thing, though it may also be constructed with the postposition **کھان**, to ask from a person, or with **کھی**.

کوڑھیں کھی سُتھو بچو

Make the lepers clean. Matth. 10, 3.

جَانِسِين تَهِي جِنَانَ كَانِدْهُ نَهْ كَنْدِيَسِ كُو بِشُو

As long, as I live, I shall not make any other (my) husband. Sh. Um. Mar. VII, 6.

رَكِھِی دَوَّزا رَمَضَانَ جَا زَرِ زَكَاتُونْ ڈِیج

Keep the fasts of Ramazān, give (thy) wealth as alms. Golden Alphabet 4, 7.

4) Causals, derived from neuter verbs, subordinate a near, and as the case may be, a remote object (§. 69, 6); and causals, derived from active verbs, may subordinate two near objects (a double Accusative), the first generally being defined by the postposition **کھی**, and the second remaining in the uninflected state (§. 69, 5).

وَقَيْ وَأَثَارُنْ كَھِی تُونْ پِيَارِي پَرَكْھِ

Having made drink the travellers a bowl try (it).
Sh. Jam. Kal. IV, 7.

5) Regular passive verbs can only be derived from active or causal verbs; for the passive form, which neuter verbs occasionally assume, does not essentially alter their signification.

In a passive sentence the near object (Accus.) is made the subject, and the subject of the active sentence is turned into the Instrumental¹), the remote object (Dative) keeping its place, as usual. But with the passive Present, Imperfect and Future the Instrumental is not used, the agent being expressed by means of the postposition کَهْان, if it cannot be possibly avoided.

Of the passive voice only the past tenses (past participle passive) are in common use, the other tenses being expressed, wherever possible, by a neuter verb.

The past participle (passive) agrees either with its subject in gender, number and case (§. 93, 2), or the construction may be rendered impersonal, the past participle containing at the same time subject and predicate, in which case the (proper) subject of the passive sentence must be subordinated as a remote object by means of the postposition کَهْي, 'as regards', 'in reference to'.

This impersonal construction must always take place in the passive, when an active verb governs a double Accusative, one implying the near object and the other its attribute. The near object must in this case be subordinated by the postposition کَهْي, whereas the other object, as the predicate, remains in the uninflected form of the Singular, referring to the (neuter) past participle.

1) In a longer sentence, when the agent is separated by a series of words from the verb, the agent is frequently repeated for the sake of perspicuity, by adding a pronominal suffix, corresponding to the agent, to the verb.

But when a causal verb governs two near objects, the first (implying a person) must be subordinated as remote object by the postposition کھی, whereas the second is made the subject, with which the past participle agrees in gender and number.

قِنئٰ مَازِھُو جو پُتُر بِ هِنَنِ کَهَانْ ڏکھُؤِبُو

Thus also the son of man shall be afflicted by them.
Matth. 17, 12.

مَوْتُ قَبُولِشُو أُن ڏِتھُو جَنِ ڏکھَی کھی

Death was agreed to by those, who saw the afflicted one (lit. by whom it was seen as regards the afflicted one). Sh. Ma;đ. VII, 16.

کَھَرِی سَبَبَ سَقِيمُ کِتُو آوْعَانْ کَھِي آزار

By what reason (and) disorder have you been made ill? (lit. by what reason and disorder has it been made ill as regards you.) Nānga jō Quissō, v. 24.

پَاٽشَاهَهَ آچِي صَيْفَلَ وَزِيرَ کَھِي إِها سَجِي مَالِهِ بُندَھَائِي

The king, having come, related this whole matter to the Vazir Saifal. Amulu Mān. p. 142.

Chapter XIV.

Enlargement of the sentence by a nearer definition of the verb as predicate.

§. 95.

The simple sentence may be enlarged to a considerable extent by a nearer definition of the verb as predicate.

1) The verb may be nearer defined by one or more cases, on which again another case may depend, viz.: the Instrumental (agent etc.), the Accusative (of time etc.), the Ablative and the Locative, and by nouns with postpositions generally.

کنهين ٿاني منجهه کو مازهون دریاھه جي کپ تي پنهن
جي بهائ سان ویتهو هئ

At some time one man sat on the bank of the river with his wealth (of buffaloes). Sindhi Reading Book p. 59.

اهو پنهن جي وڌي بهاء کهان هڪري وره کهان پوءِ
ختهاب مين وڃن لکو

That one began to go to school one year later than (from) his elder brother. Ibid. p. 50.

2) The verb may be nearer defined by adverbs generally, especially by adverbs of time, place and manner, and by postpositions with pronouns.

مُون کهي هائي کا مصلت ٿي

Give me now some advise. Amulu Mān. p. 147.

ایئي اور ٻائسون پان مين چوکها مهينا چار

Thus they talked amongst each other four goodly months. Maj. 235.

سو ٻه مُون وٺ آهي

This also is with me. Amulu Mān. p. 147.

Chapter XV.

Omission of the verb as predicate.

§. 96.

1) The auxiliary verb آنهیاں etc., forming the predicate with or without an adjective etc., is occasionally omitted, especially in poëtry and in short proverbial sentences.

جَا تُنْهُنْ جِي مَنَ مِينَ سَا مُونْ مَكَالِ سُنَاءِ

Let me hear that matter, which (is) in thy heart.

Maj. 45.

أُونْهُو كُهُوْهُ أَتَهِيْنَ تَنْهَنْ جَوْ لَبَهِيْ ذَ تَرْ

There (is) a deep well there; no bottom of that is found. Nānga jō Qissō, v. 38.

كِيدِي بِلُوْ كَاتِهِي كِيدِي بِلُوْ كَاتِهِي

Where (is) the cowardly cat? where (is) the cowardly cat? Sindhī Read. B. p. 62.

2) In sentences, which contain an imprecation or curse, the verb as predicate is generally omitted. In such like sentences the Potential of پَوْنُ, to fall, should be supplied, which occasionally is met with.

كُهُهُ آتَنْ بَنِ جِيَّثِيُونْ ذِيرَانِيُونْ ذَنَارِ

May the courtyard (fall) into the well, the companions into the forest, the sisters-in-law into disease! Sh. Suh. IX, Epil. 1.

كُهُهُ سِي جِنَنْ ذِينْهَرَّا جِي پِرِيَانِشِي دَهَارِ

(May fall) into the well those days of life, which are apart from the friend! Sh. Dēsī VII, Epil.

SECTION IV.

THE COMPOUND SENTENCE.

Two or more sentences may be so joined together, that a compound sentence arises. This is done either by way of coordination or subordination.

Chapter XVI.

I. Coordination of sentences.

§. 97.

1) Two or more sentences may be so joined, that each one remains independant of the other. This is done without or by the copulative, adversative, disjunctive and conclusive particles (cf. §. 59) and by the negative adverb نَ — نَ neither — nor.

سَاجْنُ مِيئِرِيْسِ سُورَ سُكْهَ نَ مِيئِرِيْسِ سُبِّرِيْنِ

The lover was joined to her by pain, the sweetheart was not joined to her by pleasure (= by dint of). Sh. Ābirī VII, 13.

كَهْرَزَا كَهْنِي هِيَتِه بَنْدَهُو = أَهِينَ چَرِهِي هَلَوَ

Fasten the horses below and go ye up. Amulu Mān. p. 149.

يَا لَنْكَهَائِنِ لَطِيفُ چَهِي يَا دُهْرَانَ گِنِ دَانَهَ

Either they bring them across, says Latīf, or they make a cry from that very spot. Sh. Suh. VIII, 2.

سُدِهِ أَتَهِمِ پَرَ شَاهَ صَاحِبَ مَالِهِ كَرِنَ كَهَانَ جَهَلِشُ آهِي

I know it, but the Shāh Sāhib has forbidden (me) to tell it. Life of Abd-ul-Latīf, p. 44.

2) Sentences are also coordinated by joining together a disjunctive question. In the first member the interrogation is generally not expressed by a particle, but only by the voice of the speaker; in the second (or third) the interrogation is pointed out by the particle **کي** kī or **کے** ke.

سُوْ تُونِي آنِيئن کے بُئي جي وَاتْ دِسُون

Is it thou or shall we look to the way of another?
Matth. 11, 3.

Chapter XVII.

Contraction of coordinate sentences into one;
concord of two and more subjects and
predicates.

§. 98.

1) When two or more sentences have either the same subject or the same predicate or the same object or any other common member of speech, they are contracted into one sentence, with or without a conjunctive particle.

سَانِيئن سَلَامَتْ سُپِرِين مُؤْتَيْ مُحِبْ مِلَنِ

O Lord, may (our) dear friends (and) lovers meet (us) again! Nānga jō Qissō v. 81.

جِنْ نَهْ بُهُوتْ پَرِي آنِيَان آنِسُون إِنسَانْ

I am not a jinn, demon, fairy, I am a man.
Maj. 639.

كِيرهُوتَ وَذُو بَلِ کے وِيَّدِي

Which then is greater, the sacrifice or the altar?
Matth. 23, 19.

پَرْ كُوشَ إِهَا كُفتَارَ پِيَشِيَ حَسَنَ مِيرَ حُسَيْنَ جِي

But this discourse fell into the ear of Mīr Hasan (and) Husain. Nāṅga jō Qissō v. 75.

2) When there are two or more subjects in a sentence, denoting animate beings, the verb or adjective (with the auxiliary verbs هُونُ and تَهِينُ) as predicate is put in the Plural; if the subjects have the same gender, the predicate agrees with them, being put in the Plural, but if they be of various gender, the masculine has the precedence.

When two or more subjects imply things (or ideas), the predicate is either put in the Singular, agreeing commonly with the last subject, or in the Plural. If they be of various gender, the Plural of the masculine or feminine is employed, according as one or the other subject is considered more important.

The same rule holds good, when an attribute (adjective etc.) is referring to nouns of different gender.

نُرُّ = مَادِيٌّ سِرْجِنًا آتَهَسِ

A male and female was created by him. Sindhi Read. Book, p. 15.

مَاءٌ بَهَائِرٌ بَاهَرٌ بِيَثَهَا آنِهِنِ

Thy mother and thy brothers stand outside. Math. 12, 47.

هِنَّ ذَهَنْدَه مِينَ پَانِيٌّ = مَچِهِيٌّ تَهِينِدِيٌّ

In this pond there will be water and fish. Life of Abd-ul-Latīf, p. 27.

پَرْ لَائِقَ لَشَكَرَ كَهِيٌّ نَهْ تَهُوٌ وِيرَ تَهِئِيٌّ وِيسَاهُ

But for an able army there is no delay (nor) pause. Nāṅga jō Quissō, v. 154.

هَنْدَه حَوِيلُونْ حُجَّرَا ڏُورَانْ جَانْ ڏِقَهَامِ

When I saw from afar the places, houses, cells.
Ajaib, v. 72.

وِجْرِنْ وِيسَ وَسَنَ جَاهِيَّتَا سَرَ سَاوِلِ تِهَمَّا سَاوَا ويِ

By the lightenings dresses of rain (i. e. clouds) have been made; reeds and herbs have become green; oh! Sh. Sār. IV, Epil.

أَكَهْوُنْ مُنْهُ مِهَارَ ڏِي جَنِ رَكَهْيُونْ جَوْزِي

By whom eyes (and) face have been turned towards the buffalo-keeper. Sh. Suh. V, 9.

پُوكُهُونْ كُنْدِرْگَاهَ عَالَمَ جَاهُونْ آبَ تِي

The farms and ferries of the world (people) are upon that water. Nānga jō Qissō, v. 36.

3) When two or more subjects of different persons occur in a sentence, the first person precedes the second (or third), and the second the third, the verb being put in the Plural.

أَسِينْ هُ فَرِيسِيَ كَهَنَا رَوْزا تَهَا رَكَهُونْ

We and the Pharisees keep many fasts. Matth. 9, 14.

Chapter XVIII.

II. Subordination of sentences.

§. 99.

Two or more sentences may be so joined together, that one is not independent of the other, but is only making up for the deficiency of the other. A sentence thus depending on another, is called a subordinate

sentence, and the other, that is completed thereby, is called the main sentence.

A subordinate sentence may have another sentence coordinated either with or without conjunctive particles; or it may again subordinate another sentence.

A subordinate sentence may be linked to the main sentence either by subjunctive particles, or by relative pronouns and adverbs or by interrogative pronouns and adverbs.

1) Subordination of a sentence by subjunctive particles.

§. 100.

Particles, by which a sentence is subordinated to the main sentence are the concessive, the consecutive, the causal, the final and the conditional, cf. §. 59.

a) With the three first particles the Indicative is used, if the assertion be positive, and the Potential, if the assertion be more vague or uncertain; with final particles the Potential is always used.

تُرْزِيْ كُسَنِ كَابِ تَهْ بَهْ سَائِيْ سَلَنِ كَيْ نَهْ كَيْ

Though they be killed by the knife, they do not at all divulge any thing. Sh. Kal. II, 8.

بَاتَّاْزِ جَوْ مَتَهْزِ اِيتَرَزِ بُهُونِيِّ تِي هَنْيَاْنِيِّنِ تَهْ سَنْدُسِ
مِنْجُ مُنْجِهِنْزِ

It threw the head of dejection so much on the ground, that its brain was confused. Sindhi Reading Book p. 58.

اللَّهَ أَوْلَى لَاْهِيِّنِ جَانِ سُنْجَانُونِ سَخْ

O God, take away the covers, that we may know the truth. Maj. 205.

b) In conditional sentences the subordinate sentence generally precedes the main sentence, but the conditional part of the sentence may also follow that, which is conditioned thereby.

The subordinate sentence is introduced by the particles جيڪرَ, جي if, and جيڪڻِهن if (at any time), and the main sentence by the concessive particle تَهْ, تَهْان, then, which is generally not translated.

1) If the condition and that, which is conditioned thereby, be indefinite, possible, doubtful or uncertain, the Potential is used in both members of the sentence; in the main sentence the Imperative may also be employed.

وِيٰٿِي هِتِ مَهْ هُوَ جِي هَلِين تَهْ هُوتْ لَهِين

Be not seated here; if thou go, thou mayst obtain (thy) sweetheart. Sh. Ābirī VII, 6.

تَهْ تُون مَائِين مُورِ جِي پَنْدِ إِهَائِي پَارِئِين

Then thou mayst enjoy it at all, if thou perform this very advise. Sh. Ābirī VII, 14.

آن جِي ڏِٿَها هُونِ تَهْ آلَلَهَ كَارِنِ مَالِهَ گَرِيو

If they may have been seen by you, then, for God's sake, speak! Sh. Hus. X, 22.

2) If the condition be uncertain, possible or only expected, but if that, which is conditioned thereby, be represented as certain and positive, the Potential is used in the subordinate, and the Indicative (commonly the Future) in the main sentence.

آيِلِ آيِلِ تَهِي چِيَان لا جِي سَارِينِ وَ سُپِرِين

O mother, o mother, I live, o God, if my dear friends remember me! Sh. Suh. VII, Epil. 2.

چيڪڻهن تون هٽ آسان کهي مَسْجِد جوڙي ڦئين ٿه آسيين
تو کهي ڦينهاڙي کَعَبَةُ اللَّهِ جي زيارت کاريند آسيين

If thou construct us here a mosque, then we shall let thee daily make the pilgrimage of the Kaaba of God. Life of Abd-ul-Latif, p. 4.

3) If the condition and that, which is conditioned thereby, be taken as certain and positive, the Indicative is used in both members of the sentence.

جي تون آسان کهي گڻهين تهڙ ٿه سُرَن جي وَلَرْهِين
وَنَجَنَ جي موَكَلَ ڏي

If thou castest us out, allow us to go into the herd of swine. Matth. 8, 31.

جي تون مَالِهِ ڪنْدِين ٿه کُرَّهِيَّه تهيندِين

If thou shalt divulge it, thou wilt become a leper. Life of Abd-ul-Latif, p. 44.

4) If the condition as well as that, which is conditioned thereby, is represented as such, that could have happened under certain circumstances, but which has not happened, because the condition was not fulfilled, the Imperfect, Aorist or Pluperfect is used in the subordinate, and the Aorist in the main sentence, or, under certain circumstances, the Pluperfect (cf. §. 87, 2).

جي دارون پِنْدَو ٿه هُو ٿه نه مَري وئو

If he had not kept on drinking liquor, he would not have died.

لِكَهِشِمْ تو ڏي خَطَّ پَرْ جي هُوسِ پَكَهِشِرْه

آيُسِ مَنْهَنْدِ كِتَابَ حِي هُونْدَ اُذَامِي سُتْ
تَه رَازَانْ رُئِي رَتْ حِي هُجِي قَلْمُ وَاقِفُ قَلْبَ جَوْ

I have written a letter to thee; but if I were a bird
I would likely have come before the letter, having
flown quickly.

If the pen would be aware of the heart, it would
weep blood out of affection. Sh. Barvō Sindhī,
Chōt. 6.

سِي حِي هُوتَ سُّتَا تَه هُونْدَ نَه وِيؤْ نِكِري

If those (cries) had been heard by (my) sweetheart,
he would likely not have gone off. Sh. Hus. III, 2.

جيَكَرْ كَهْرَدَارِي جَاتُهُ هُوْ چَوْرُ فُلَانِي پَهَرِ إِينْدَوْ تَه هُونْدَ

چِيتِينْدَوْ دَعِيشُ

If the master of the house had known, (that) the
thief will come at a certain watch (of the night), he
would likely have remained on his guard. Matth. 24, 43.

جيَسِي سَدَوْمَ مِينَ تَهِيَا هَا تَه هُونْدَ آجُ تَوْنِي هَلِيشُ آيُهُ هُوْ

If those (works) had been done at Sodom, it would
have likely remained until this day. Matth. 11, 23.

Instead of the Aorist or Pluperfect the Poten-
tial (of the Present) may be used (but very rarely)
in both members of a conditional sentence, followed by
the particle هَا; but more commonly هَا is added to a
past tense, for the sake of emphasis.

جي هُوْ نَه هَلِي هَا تَه سَجَنَ كَهْيِي نَه لَهِي هَا

If she had not gone, she would not have obtained
(her) friend.

جي گڏهين هي گاله آهان جي سنججه مبين آئي هجي
ها ته هوند بي ڏوھن ٿي ڏوھن نه لايو ها

If you had ever understood this word, you would not have condemned the guiltless. Matth. 12, 7.

5) If the condition must have been fulfilled in past future time (Futurum exactum), before that, which is conditioned thereby, shall happen, the Aorist is used in the subordinate, and the Future in the main sentence.

جيڪڻهن مخدوم صاحب شاه صاحب کهان آهي وصال
کئو ته شاه صاحب آچي مخدوم صاحب جي جناري سان
حاضر تھيندو

If ever Maydūm Sāhib should have died before Shāh Sāhib, then Shāh Sāhib will come and be present with the bier of Maydūm Sāhib. Life of Abd-ul-Latīf, p. 37.

جي گنهن آچي سنجاتس ٿه اُن کهي آنسون ڏيندس

If one shall have come and recognised her, I will give her to him. Sindhi Read. B. p. 59.

6) The conditional particle جي is often omitted in the subordinate sentence, and جيڪر on the other hand is used without a main sentence, it being passed over in silence, so that جيڪر assumes quite the sense of the interjectional particle مان would that!

پريم تنهن جي کهاء مران ٿه مان لهان

O my friend, (if) I die of thy wound, I (may) obtain honour. Sh. Jam. Kal. I, 6.

جیکر گوئه هلوں

If we would go to (our) village, (it would be well)
= We should like to go to (our) village. Amulu
Mān. p. 151.

2) Subordination of a sentence by the relative pronoun (also the indefinite pronouns جوکو, جیکو) and relative adverbs, corresponding generally to a correlative. (§. 74 sqq.)

§. 101.

The subordinate sentence may either precede or follow the main sentence.

در لؤئی جی لون ڏاڻ آئِن ٿِنم جا

Come back, o louse of the blanket, which was given to me by the grandfather's family. Sh. Um. Mar. VII, 3.

جیکو جُنا تھو کھیڈی اُن جی کھر منجھو هوندی نه
تھی ڌکی

Whoever is given to gambling, in his house property does not remain. Sindhī Read. Book, p. 52.

جنئ جئ تپی ٿینہ تینے تانیان پندھ میں

As the day gets hot, so I push on in the journey. Sh. Hus. II, 14.

جت ن پکھی پُر تیت ٿکی بآھڑی

Where there is not a footprint of a bird, there glimmers a small fire. Sh. Khāh. II, 11.

جَانِ ڪِي ڪَنْدِهِي ڪَانْهَ تَانِ تَانِي بَنْدِهِمْجُ تُرَهُو

When there are some reeds of the shore, pull them out and bind together a raft. Sh. Hus. VIII, 3.

3) Subordination of a sentence by an interrogative pronoun or particle.

§. 102.

The dependant sentence is generally introduced by the particles **ٿ**, **جو**, and **ڪ**, that, which are not translated.

هَمِيرَنْ جَوْ حِسَابُ كَوْهْ جَانَانِ كِينَى تِهْشُو

How do I know, how the calculation of the Amir has been made? Sh. Um. Mār. II.

مُونْ شَادِيَ جَوْ جَوَابُ ڏِي ٿَهِي كِينَى گَري ائِين

Give me an answer about the marriage, how thou hast arranged it? Amulu Mān. p. 142.

پَنْهَنِ جِي جِيئِ جَوْ فِكِرُ ڏَهِي گَريو جَوْ چَها كَهَايِندَاسِين
چَها پِسْنَدَاسِين ڏَهِي پَنْهَنِ جِي سَرِيرَ جَوْ ڪَهَا پَهَرِينَدَاسِين

Take no thought of your life, (saying) what shall we eat, what shall we drink? nor of your body, what we shall put on? Matth. 6, 24.

Chapter XIX.

Abbreviation of subordinate sentences.

§. 103.

A subordinate sentence may be abbreviated:

1) by using the present and past participle (cf. §. 80, 81), either adjectively, or in the Locative Singular, which is more common. The participle supplies the place of a relative or conjunctional subordinate sentence, into which it may be dissolved, when necessary, as:

رُونْدِي رَاتِ وَهَاءٌ چَكَائِنْدِي پَتِيُون

Pass the night weeping, distilling glasses of liquor; i. e. whilst weeping, or as one who weeps etc. Sh. Jam. Kal. IV, 25.

وَتِهْتِي ذَاقْهِي ذُكَّهَ كَنْدِهِي پَاسِ كِري پِيشِي

Having been seized = after or when or as she was seized by a violent pain, she fell down near some bank. Story of the cat and mice, v. 29.

2) By using the past conjunctive participles.

هُوتُ پُنْهُونْ تَهَا نِينِ بَارِزِجي بُولِي كِيشِي

They carry off (my) sweetheart Punhū, speaking Baluchi, i. e. whilst they speak Baluchi. Sh. Dēsī II, 13.

Chapter XX.

On the indirect oration.

§. 104.

When the words or thoughts of a person are given with the very same expressions, as used originally, the oration is called a direct one; but when they are only represented according to their general contents or purport, the oration is called an indirect one. In Sindhi the indirect oration is never made use of, but the words or thoughts of a person are always represented in the direct oration and generally introduced by the particle ٿ.

بھائیاں تھی ٿے گنھن پر گسائی نکری وچان

He was thinking: 'in some way having sneaked off I will get away'; i. e. that he would sneak off etc. Life of Abd-ul-Latīf, p. 20.

جان ڦی ٿے بھئ وئ پیتھو آنهیان

When he sees: I am sitting near Bhīṭā. Ibid. p. 21.

جي بھائيں ٿے پريں ميران ٿے سکھ چورانکي لات

If thou likest: I will meet (my) friend = to meet (thy) friend, then learn the mimicking sound of the thieves. Sh. Jam. Kal. II, 8.

APPENDIX I.

ON THE SINDHI CALENDAR.

The Muhammadans of Sindh reckon by lunar months after the common Muhammadan aera, called میحرت, the flight of Muhammad from Mekka to Medīnah, the years of this aera are therefore called میحری¹⁾. It dates, according to the best accounts from the 18th of July 622 p. Chr. Their months commence with the appearance of each new moon and consist of 30 and 29 days alternately, amounting to 354 days and about nine hours; in consequence thereof New-year's-day falls every year about eleven days earlier than in the previous year.

To keep pace with the seasons the Sindhis interpose every third year an intercalary month (ڏڻ lundu), repeating that month, in which the sun enters no new sign of the Zodiac.

In naming the lunar months the learned Muhammadans follow the nomenclature of the Arabs; but among the common people the names of those Arabian months only are known, which are noted by some special religious observance, the other months being called by the names of the Hindū months then being.

1) Another aera, which is also in use amongst the Muhammadans of Upper India, is called فصیل, or revenue aera; it dates, according to Prinsep, from the year 592^{3/4} p. Chr.

Lunar months of the Arabians.

1)	مُحَرَّمٌ muharramu مُحَرَّمٌ maharamu	30 days.
2)	صَفَرٌ safaru	29 days.
3)	رَبِيعُ الْأَوَّلُ rabī'ulavvalu . .	30 days.
4)	رَبِيعُ الْثَانِي rabī'u-nnānī . . رَبِيعُ الْآخِرُ rabī'u-lāxiru . .	29 days.
5)	جُمَادَى الْأَوَّلُ jumāda-lavvula	30 days.
6)	جُمَادَى الْثَانِي (jumāda - nnānī) جُمَادَى الْآخِرُ jumāda-lāxiru	29 days.
7)	رَجَبُ rajabu	30 days.
8)	شَعْبَانُ ša'abānu.	29 days.
9)	رَمَضَانُ ramazānu	30 days.
10)	شَوَّالُ šavvālu.	29 days.
11)	ذِي الْقَعْدَةٍ ذِي lqā'adah . . . ذِي قَعْدَةٍ ذِي qā'adah . . .	30 days.
12)	ذِي الْحِجَّةِ ذِي lhijjah . . . ذِي حِجَّةِ ذِي hijjah	29 days.

The Hindūs reckon by solar years, and lunisolar months. They follow either the Vikramāditya (وَكْرَمَاجِيتُ) aera, called sambatu (Sansk. संवत् year),

dating from the year 57 a. Chr., and commencing with the month of katī, or that of Shālivāhana, called śāku (Sansk. शाक), dating from the year 78 p. Chr., and commencing with the month of Āṣṭāku.

The Hindū year is divided into 12 equal portions, which nearly correspond to our solar months. Each month is divided again (by Hindūs as well as Muhammadans) into two parts (پکھ or پچھہ lunar fortnight), the first from new to full moon (سُدی sudi), and the second from full to new moon (بَدِی badi). The dates of these two divisions (تھنہ lunar date), fifteen each, are reckoned separately.

Solar months of the Hindūs.

چیتر' čētru, from the middle of March to the middle of April.

ویساکھ' vēsākhu, from the middle of April to the middle of May.

جیٹھ' jēthu, from the middle of May to the middle of June.

آکھار' ākhāru, from the middle of June to the middle of July.

سَافَنْ sāvanu, } from the middle of July to the middle
سَرَانْ srānu, } of August.

بَدْرَوَ badrō, from the middle of August to the middle of September.

اسُوَ asū, from the middle of September to the middle of October.

کتی katī, from the middle of October to the middle of November.

نَاهَرِي nāharī, نَهَرِي naharī, مَنْكَهُرٌ manghiru,	}	from the middle of November to the middle of December.
--	---	--

پوہ pōhu, from the middle of December to the middle of January.

ماگھ māghu, from the middle of January to the middle of February.

پَهَانُ phāgu, پَهَنْجُونُ phagūnu,	}	from the middle of February to the middle of March.
--	---	---

The Hindūs commence the day at midnight, as we do, but the Muhammadans at the previous evening. In the mouth of a Muhammadan therefore the night of a certain day always signifies the night of the previous day, as: **جِي جِي رَاتِ** Friday night = Thursday night, according to our way of reckoning. There is some difference between the Hindū and Musalmān names of the days of the week, as subjoined.

Days of the week.

Hindū.

Musalmān.

آرْتَرُ ārtaru¹⁾ . . . **آچْر** āčaru, Sunday.

سُومَرُ sūmaru . . .	}	سُومَرُ sūmaru, سُومَارُ sūmāru,
-----------------------------	---	---

Monday.

1) Or: **آدِتَوارُ** ādītavāru, **آئِتَوارُ** āitavāru, **رتَوارُ** ḥartavāru.

Hindū.	Musalmān.
مَنْكُلٌ mangalu . . .	آنگاروٰ āñārō, Tuesday.
بُدھرُ budharu . . .	آرباٰ arbā, Wednesday.
وِسْپَتِ vispate . . .	خمیسٰ xamīsa, Thursday.
تھاڑونٰ thārū ¹⁾ . . .	جموٰ jumō, Friday.
شُکرُ šukru . . .	
چھانچھرُ čhančharu . . .	چھانچھرُ čhančharu, Saturday.

1) Or: تھانورُ thāvaru.

APPENDIX II.

SURVEY OF THE DIFFERENT SINDHI-ARABIC ALPHABETS.

APPENDIX II.

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MISPRINTS AND EMENDATIONS.

Introduction.

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- p. 395, note, l. 1 ē o: ē of. p. 396, l. 19 Čhāt: Čhōt.
- p. 402, l. 2 mē: mē. p. 405, l. 2 جَفَائِونْ: جَفَائِونْ.
- p. 411 The last two quotations are misplaced there and to be inserted on p. 417, after l. 16. p. 414, l. 15 جِيلَهَانْ: جِيلَهَانْ. p. 416, l. 6 the 'Miā': thee 'Miā'.
- p. 418, l. 8 form: from. p. 420, l. 8 كَلِهِي: كَلِهِي.
- p. 423, l. 6 also!: alas! p. 432, l. 13 after God, add: or not?









